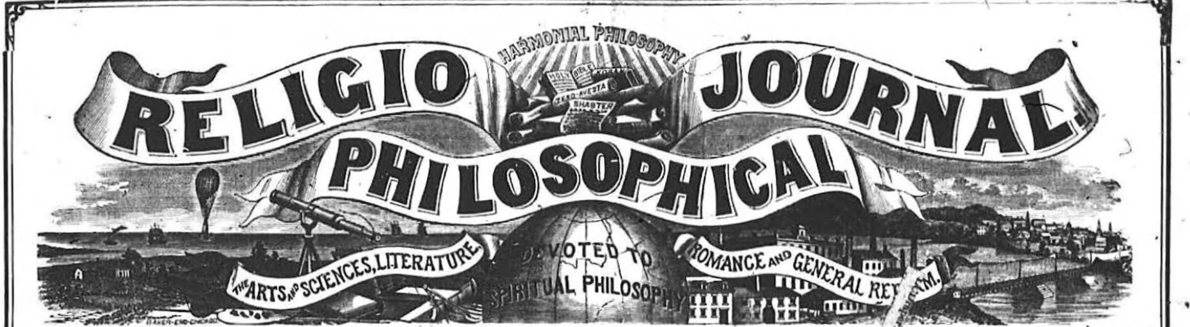
HARMONIAL PHILOSOPHY
RELIGIO
JOURNAL
PHILOSOPHICAL
BIBLE
KORAN
ZEND-AVESTA
SHASTER
THE ARTS AND SCIENCES, LITERATURE,
DEVOTED TO SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, JUNE 6, 1874. | $3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. | NO 12.

MY MARY

BY MALCOLM TAYLOR.

When all nature is lulled to repose,
  And silence reigns, like as of death,
Sweet the sound of the zephyr that blows
  Through the branches its balm laden breath,
Like the voice of the frolicsome fairies
  To their queen singing some gladsome glee,
Yet, no voice sounds so sweet as did Mary's
  When she whispered her love unto me.

When the brook in the sunny glade glides,
  Or the wood winds thro' darkly o'erhung,
Free its laugh as it merrily hides
  The moss-covered rocks low among;
Rippling lightly along, resting never,
  Yet, merrier than its mirth by half,
Was the happiness true teeming ever
  In my Mary's free, light-hearted laugh.

When the doe from her covert upstarts
  At the yelp of the leash-loosened hounds,
Then adown the hillside reckless darts,
  And o'er boulder or streamlet-span bounds,
Light her feet land, and soft is their touch,
  As from scent and sight seeks she to slip,
Yet, to my hearing softer than such
  Was my Mary's light, rollicking trip.

But alas! she has gone from my sight,
  Yet, when I am lonely and sad,
In spirit, all happy and bright,
  She comes my lone heart to make glad;
With her whisper, her laugh and her trip,
  And tells me when over death's tide
I shall go, in the pale boatman's ship,
  She will meet me in joy and in pride.

THE OTHER SIDE.

Interesting Statements in Reference to the Shakers.

LETTER FROM AN EX ELDER.

ED. JOURNAL:—Being a devoted reader of your very excellent JOURNAL, and being greatly interested in the progressive development of the revealed, liberal and scientific religion of the so-called Spiritualism, now fast gaining a permanent foot hold among mankind, (in which fact I greatly rejoice, and bless you for the active zeal you manifested in promulgating the truth in Spiritual philosophy against error in the hydra-headed, if not monster-headed, Moses Hull,) I am induced to pen an article for your consideration, and publication, if you will, concerning Shakerism so strongly preached by Elder F. W. Evans, and other enthusiasts of that peculiar fraternity of Christians. I shall have to speak whereof I know, truths hard to be gainsaid, and for which they declare me crazy or insane; a fool and the like, and when I told one of the members of their society that my change of mind came by honest convictions of truth, and that I had as good a right to my opinion as she had, I was plainly told I had not.

Having been among that people forty years, educated when a child in their faith, and according to their custom allowed no opportunity to attend any other church or schools than their own, I was greatly biased in favor of their doctrinal Old and New Testament revealed religion, until within a few years past I found access to books and periodicals, written and published by Spiritualists and liberal minded men and woman, by which the scales of bigotry and theological superstition were gradually removed from my eyes. Being of a communicative turn, I began to openly advocate what they (the Shakers) pleased to call heresy and infidelity, dangerous to their idea of salvation.

To say the Shakers have no good redeeming qualities, would be absurd; and it would be no less absurd to say they have no failings, or that theirs is the only true religion; which latter they emphatically claim to possess.

I have no objections to their claiming all they justly deserve; but when they claim for their ministers *infallibility*, which they virtually do, I and all unprejudiced men must demur. Twenty of the forty years I spent among them, I labored conscientiously as an elder, a deacon, and a preceptor or caretaker of children in the first family of the first or Parent Society of all the eighteen Shaker societies in existence. It is an old saying, "Our eyes are given to see from us." Educated from childhood to look upon outsiders, as totally depraved and on the broad road to that place which smells of fire and brimstone, I, in union with my fellow Shakers, felt quite confident of salvation, and was made happy in my blindness, and continued so faithful to the rules and principles of their faith, that no fault was laid at my door, until, as I said before, by reading such publications as the Spiritualistic papers, etc., as are published by yourself and others.

I have mentioned that the Shakers claim infallibility, for their first ministry, living at Mt. Lebanon, or more properly New Lebanon, N. Y. They, the ministry, will not, or dare not, own such high state of perfection personally; but still they allow the flattering people to call them "The Lord's Holy Anointed." Their will in counsel is to be, or has to be, received unequivocally as the *will* of God to the people under their august rule. Such then are the grounds upon which they should be, and have been, looked upon by the majority of Shakers; and quite certain it is if their will is God's will, it must be infallible since God is infallible in all that he wills.

Now, Mr. Editor, since Elder F. W. Evans and other Shaker men and women hold that the spirit of Christ is the spirit of discernment, and that they are the chosen people of God, and that theirs is the only infallible theoretic Spiritualism in this world; that they are the pure in heart who alone of all earth's inhabitants will ever see God, why is it that the abominable Woodhullism is allowed to take such deep root among them as we may truly infer, from the fact that within a few months last past, they have been pleased to speak of the female leader of the socialistic promiscuity problem in the familiar and endearing name of "Sister Victoria," which they surely did in a certain number of the *Shaker and Shakeress*; and why, if their leaders have the spirit of Christ, did not the elders—sometimes called watchmen on the walls of Zion, discern and forbid several of their female members from practicing Woodhull promiscuity with the men of their choice, and by which means four babies, two of them bouncing twins, as we learn is actually the case from a notice we find in the Berkshire County *Eagle* printed in Pittsfield, Mass., a village in the same county, and but a few hours drive from the society of Shakers where such base promiscuity took place?

Again, why is it that the first infallible, God-willing Shaker ministry where I once lived, actually suffered a debt of forty thousand dollars to be contracted by a man of oily words, whom they placed at the head of a family of thirty or forty members? Why, let me ask, if they have the discerning spirit of Christ, did they suffer such a catastrophe to come upon the center family of whom I was then a covenant member. The center family had to shoulder the burden of liquidating all these unjust debts; besides it was the means of breaking up the family and scattering them away, here and there, wherever the will of the ministry appointed, however heart-rending these separating scenes proved to old associates and dear friends.

When a company of Shakers come among you progressive Spiritualists, and talk and sing all honey and roses about their beautiful gospel religion, know you, Mr. Editor, there is quite another side to their hallucinating doctrines, which they are mighty ingenious in keeping out of sight of their would be victims to the slavery and abject bondage which I and hundreds of others have too sorrowfully experienced to be in the least mistaken.

I write from no malice towards individuals whom I have been forced to leave among the Shakers. I have many dear friends there who are still under the ban of old Bible superstition and early education. I am sorry to be debarred from their society. But so it is; all who by any means contract religious views contrary to what the Bible supports the Shaker Brethren and Sisters in living out, must try, as best they can, to content themselves with a total separation either by personal interview or by letter, if they yield to the wishes, counsel and custom rigidly enjoined upon the saints.

The Shaker communities are all looking fondly as the last resource from which to sustain their numbers and religion, to the thousands of Spiritualists, great numbers of whom they are silly enough to believe will soon ignore the world, flesh and devil, and join their sombre ranks, that they may escape death, hell and damnation, as well as the frowns and terrible judgments of a merciful God whom, according to their belief and spirit manifestations, allows himself to get outrageously angry and vindictive in his epithets against his erring sons and daughters of earth; and very especially towards all those who turn away from Shakerism to the more sensible doctrine of true Spiritualism. Of the truth of which I have just penned, I could amply convince you, Mr. Editor, by quotations from their lately revealed Bible; a copy of which I have under the title of "Divine Book of Wisdom." Said book is a very marvelous production, and heterogeneous commingling of truth and error. In it the idea of a personal Devil, an eternal self-existing being, whose great mission is, as some of their writers declare, expressly to prove by temptation, the allegiance of the saints and of the free agency of men—claiming that without a Devil, man could no be a free agent, since, as the Old Testament declares that "God is tempted of no man, neither tempteth he any." I was once weak enough to believe in such doctrines, and even believed I was inspired of God, or his agents to write a lengthy communication in support of that, now to me absurdity. I presume there are many Spiritualists as well as other outside of the pale of Shaker theology whose phrenological organization is well calculated to draw them into a close membership of some Shaker community. But this I know, that not more than one person out of forty abide with them until the dissolution of their earth form, no matter whether they join them in childhood, or manhood.

And what wonder is it, when their internal, rigid and intolerant rules and by-laws forbid nearly or quite all innocent recreations—but little or no visiting near and dear relations who choose to live outside—suffering but a very limited correspondence by letter with dear friends in the wide world, and even that little must be inspected by the elders of the church, before it can pass out or be circulated inside the community of celibates. In fact, one may not even visit their own religious brethren and sisters, though but the next door neighbors or family, save by permission. The rules are so very strict that no one may retain a photographic picture of their own blood relatives, however near and dear. The sacred ties of natural consanguinity have to be all discarded; and even a kiss of the sexes is disowned, and male and female must never pass upon the stairs, lest peradventure, a touch, which is forbidden, may take place.

As to the beautiful doctrine of Spiritualistic and more sensible and liberal religion now rising to bless mankind, in so far as it goes to teach that family ties of love and affection will exist after death of our earthly forms, they can not accept it, because it mitigates against their doctrines of Christian celibacy, which Jesus taught, and which he probably borrowed from the Jewish sect of Essenes, among whom he is said to have passed the major part of his early life.

I feel it my duty to warn Spiritualists not to be deceived by any slick outside appearance, oily speeches, or novelty in the Shaker Bible theory for present or future salvation. Elder Evans has a peculiar tact in dispensing conviction, but infinitesimally small in his ability to retain souls in the faith, when they come to learn all about the dark or inside ways of the Shakers.

It has been rising of two years since my liberal views led me out from under the ban of Shakerism. Soon after I left, I was offered a liberal sum of money if I would write a series of letters for a weekly journal, published in the county of Columbia, N. Y., but fearing to hurt the better feelings of my old and esteemed personal friends still in the meshes of false theology, I refused to write; and now even it is with reluctance I write the preceding paragraphs, knowing that it must come to the knowledge of these dear old friends; yet to caution your readers—our dear Spiritualists (not those of the Woodhullites however), do I consent to give this brief expose of that egotistic and sincerely Bible-bound sect of Christians. I now believe that they are doomed to great disappointment so far as it regards true Spiritualists joining them in any great numbers. I also believe their existence as a people is but a matter of time; at least, unless they adopt more rational views of what must constitute a welcome and worthy religious system of life and salvation.

The Shakers unjustly withheld from me ten thousand dollars or more when I left, as I had toiled for them about forty years, and they only gave me $160 cash, and my clothes and a few tools. I told them I ought to have at least one thousand dollars, but no, they would not hear to that, for I had signed their covenant under influence of a prejudicial education, therefore I am now a poor man.

E. D. BLAKEMAN.

Circleville, O.

"THE OTHER SIDE," FROM A SHAKER, ELDER LOMAS.

Elder Lomas of the Watervleit settlement of Shakers, and Giles B. Avery of New Lebanon, were present lately at a Lyceum Hall meeting at Troy, N. Y. In the morning Giles B. Avery addressed the meeting. In the evening Elder Lomas delivered a sermon on "The Spiritualism with which Shakers can associate." He spoke substantially as follows:

To many thousands, the association of the Shakers with Spiritualists, is an anomaly that can scarcely be surpassed. To the general mind, the Shakers are the very antipodes of Spiritualists, the former being known as clear-shaven men, followers of an old woman, yet haters of women, while the latter have been represented as long haired apostles of his Santanic Majesty, whose highest ambition is to lust after women; while the women of either class return the compliment of men-hating and men-hunting! Some have learned the case differently. Miles Grant, the Adventist, and others declare that the "Shakers and Spiritualists are half brothers—having one father—the devil! and both systems being founded on Satan's lie 'thou shalt not surely die!'" Saying nothing of our chagrin, we think this is the best compliment the devil ever received; and if he has confessed and forsaken his sins, as all good Shakers do, we promise a wonderful change in society, and that poor devil will lose nearly all of his followers.

But what is a Shaker? If it means anything in truth, it is an iconoclast, a destroyer of all the isms that substitute holy prayers and goodly songs for holy living; a follower and reflector of the principles of purity, peace, united interests and worldly unspottedness. And what is a Spiritualist? He is an infidel to all the isms the Shakers would destroy; a believer in ghosts; and a positive witness, that the most Spiritual life is entirely free from all fleshly lusts. Thus I define a Spiritualist, having in my mind some of its best representative men and women, whose lives, I have good reasons to believe are just like the Shakers in freedom from fleshly lusts. Shakers and Spiritualists are one in their experience of spirit communications. We are an organized body, having arrived at our father's and mother's house, while they are prodigals, who are desirous of organization, but have not yet surmounted the coast of a permanent basis. The majority confine their adhesion to the name, from the facts of spirit phenomena, and their freedom from erroneous theologies. Hence, they marry, fight, drink and smoke, and worse, just as the spirits with whom they come *en rapport*, daily engaged in evil. To such, all beyond this life is "Summer-land;" and though it will feel more like summer than winter to them, yet they will find themselves plagued by the same habits there, and will not be permitted to walk the streets of the New Jerusalem, until they have bid all unspiritual habits good riddance.

But representative Shakers and Spiritualists receive their instructions from higher heavens than these, and depart here, from every unspiritual practice; and this makes "Summer-land." Remove from our earth all the horrors of unspirituality, and could we not have better than streets paved with gold, and children playing in them through an excess of joy? (Zech. 8. 5.) The origin and continuance of our Shaker polity had their foundation in Spiritualism. Ann Lee was a visionist—came to this county by spirit direction; predicted, in the darkest hour of the revolution, the sure success of the colonies, and that God was thus working out a land of Canaan for all conscience-depressed fugitives. Our government is still directed by spiritual mediumship, and disconsolate we should be if angelic ministrations should be withdrawn. The Rochester rappings were expected by us long before they appeared. We are conversant with the general literature of Spiritualists, and thus get the index of the signs of their times. We were disgusted at reading the proceedings of the last National Convention held in Chicago. And upon the results of that convention every true Spiritualist should demand the line of demarcation drawn. There vulgar speeches were made; there free lusters gained control and created a complete division upon the social question, and this is just what the spirit predicted from this platform two years ago. You must draw lines, and take sides with Davis, Edmonds, Denton, Brittan, Hardinge, Starbuck, Waters and Nellie Brigham, the Shakers, and thousands of others, or be numbered with the Hulls and their lust incarnated rabble. There is no middle ground, for 'tis through the machinations of this ring of superlative deviltry, the angelic cognomen of Spiritualist is synonymous with libertine and prostitute, as is in too many cases made true. We have seen the possibility of Victoria Woodhull & Co., being the means in God's hands for the largest reforms for Spirituality; and if they have sold out to the devil, they merit the supreme disgust of every Spiritualist—until they repent. But thanks be to Warren Chase who relieves our disgrace somewhat by the assertion, "We have taken ourselves clean out of Spiritualism"—true; and they now carry the flag of that scarlet woman whose home is the habitations of devils; the hold of every foul spirit and cage of every unclean bird. To the name of free-love, we make no objection; but we want to be assured that those who carry it are not besmeared by the rage of some big-headed men, and many silly hearted women—free lust. We have free love among the Shakers; and while it teaches us to love each other with unsurpassed freedom, it nevertheless has kept me ignorant and innocent of the difference of sex, which I do not know, nor want to know; and then I challenge any man to love his lover, or his wife with greater love than I do my gospel sisters!

But it is not free love that these lust-mongering fiends are seeking. They use the horrid tongue of the serpent to captivate the unwary into the snare of free love, and it is soon seen to mean the right to lust after and prostitute every man's wife except or besides his own. With such so-called Spiritualists we can not associate. To those married, living lives ordered by the laws of nature's God, we have no objection. We do say that this is natural, honest and right. Yet there will appear to such some day, a spiritual ray, revealing a higher life than this; and then, that which was right to do down cellar or in the kitchen, would be very inappropriate to do in your spiritual parlors. And thus we look upon leading Spiritualists the world over as honest, God-serving reformers. Here in Troy you have some of the noblest men and women in Spiritual ranks that can be found looking the world over. And these have, as many others before them had, the slurs of living "too near the Shaker line of life," yet they are only too glad to have these charges true. The law of heaven is love; and though its name has been unsurped by passion, and profaned to unholy uses through all time, still its angelic principles are true and eternal.

Another Letter from Washington.

ED. JOURNAL:—Please allow me a few words in answer to J. C. Smith in your last issue, to say that I am exceedingly glad the Spiritualists of Washington do abhor the Hull tribe of Woodhullism, and I rejoice that a little printer's ink has forced the President and Society into an unequivocal position on that point.

The Society is at last placed by its President on the anti-Hull platform, and the object of my rebellion is accomplished. Long may it flourish under the anti-Hull banner. J. C. S. has slightly mistaken the tenor of my reasons for withdrawal. My wife withdrew shortly after the Chicago Convention, but I waited to see what action our Society would take, feeling confident that suitable resolutions would be passed and published to show the world where we stood on the filthy question, and such resolutions were offered in the Society, but the resolution that was passed, was calculated to satisfy no one, and was not published. It was a sort of Gordian Riddle that no one could unravel, but each could construe according to his fancy, some thinking it repudiated Woodhullism, while others thought it repudiated nothing but dictation, and avoided the main question at issue, hence the President and Vice President both resigned their positions for opposite reasons—one because it was anti-Hull, and the other because it was not. In conclusion I would say I do not object to associating with Spiritualists who abhor Hullism, so here is my hand to J. C. S. and all others who do abhor it.

RICHARD ROBERTS.

Washington, D. C.

Alluding to the Sabbath, the *Christian Union* says that "the only reason for keeping one day rather than another is the necessity for agreement on the part of the whole community on one day."

A Pittsburg woman says that 1000 reporters' souls could dance upon the point of a needle. This question of the size of angels' souls was frequently discussed by the mediæval monks.

STRANGE PHENOMENON.

A Remarkable Case of the Entrancement of a Living Person Through a Dying One.

[Translated for the Religio-Philosophical Journal, from the German of "Psychische Studien," by Dr. G. Bloede.]

In No 3, of the new German monthly, *Psychische Studien*, Prof. Dr. Perty, of Bern, Switzerland, the well-known author of several scientific works on the mystic phenomena of, human nature, reports a well authenticated fact of the apparition to, and the entrancing of, a living by a dying person, at the distance of 100 miles. The entranced person was the wife of the Russian Imperial Counselor, Mr. Alexander Aksakow, who for years has been working zealously and successfully for the cause of Spiritualism, and is now the editor of the above-named German Spiritual monthly. We give below the translation of Madame Sophia Aksakow's interesting story, as she stated it to Prof. Perty, preserving as carefully as possible, the character of her impressive narration.

At the time of the event I am about to relate, in 1855, I was but nineteen years of age, and had no idea of Spiritualism, the very name of which I had never heard. Being strictly educated in the orthodox Greek religion, I was far from all superstition, nor naturally inclined to mysticism or eccentricity, on the contrary of a steadly, serene and jovial disposition. We lived, in May, 1855, in the County-town of Romanoff Borissogliebsk, in the District of Taroslaw. My sister-in-law, married to a physician, Mr. A. T. Sengireej, at that time resided with her husband, an employe of the Crown, in the County-town of Rannenburg in the District of Rjasan. The distance which separated us was about 100 miles, and in consequence of the overflowing of the streams in spring, we had been for a long time without any news from my sister-in-law, without, however, feeling in any way uneasy about it, because we ascribed her silence to the cause just mentioned.

It was on the night of the 12th of May, when after having said my usual prayer and taken leave of my little daughter, then six months old, whose cradle stood in my room a few yards from my bed, and in my sight, I laid down and commenced reading some book. While thus engaged I heard the large clock in the hall strike midnight. I laid my book upon the night-table near me, and raised myself up a little upon my left elbow to extinguish the candle. At this very moment I heard distinctly the door of the ante-room, leading to the hall opened, and manly steps entered the latter. I was sorry to have extinguished the light, being sure that the intruder could be nobody else but the valet of my husband, who then was a district-physician, and that Nicolas came to announce that some patient, as frequently occurred, had sent for the doctor. I wondered, however, that the servant had entered himself instead of any chambermaid, who was charged with the announcement in such cases. Leaning upon my left arm, I listened to the approaching steps, and as they were already heard in the parlor adjoining my bedroom, the doors of which were always left open at night, I cried, "Nicolas, what do you want?" No answer came, the steps coming nearer and nearer, and at last close upon me and just behind the screen which was standing before my bed. Then only in unutterable confusion I threw myself back upon the cushions. Before my eyes in the front corner of the room stood a shrine, before which always burnt a night-lamp, by the light of which the wet nurse used to nurse and swathe the baby whilst she slept herself in the same room behind the screen at the head of my bed. By the light of that lamp I could now distinctly discern that the intruder, who had taken a close position at my left, was my brother-in-law, Sengireej, but in an attire totally strange to me—a large, black, monk-like gown, and with long, black hair hanging down upon his shoulders, and a big, round beard, such as I never had seen him wear since I knew him. I tried at once to close my eyes, but I could not. I felt my body becoming completely rigid, incapable of any motion, and even my voice gone and myself unable to cry for help. I retained only the full power of hearing and vision, and the faculty of comprehending what was going on around me, so much so, that on the following day I could most accurately state at what hours the nurse had arisen to nurse and swathe the child, etc.

In this condition I remained from 12 o'clock till 3 in the morning of the 13th, and during this time I witnessed the following events:

The intruder stepped close up to my bed, and standing at my left and turning his face toward me, he put his left, deadly cold hand upon my mouth, saying aloud, "Kiss my hand!" Physically powerless to free myself by any motion, I mentally resisted the command with all my will-power. As if guessing my purpose, he pressed his hand closer against my lips and repeated still louder and more commandingly, "Kiss this hand!" I, however, opposed the command with increased mental energy, whereupon he repeated his motion and words with still greater emphasis, so much so, that I was afraid of suffocating under the weight and coldness of the hand pressing upon my mouth. Nevertheless I could not and would not yield. At that moment the wet-nurse arose for the first time and I hoped she would, for some reason or other, approach me and become aware of my situation. But my hope was baffled; she only rocked the baby without taking it up, returned immediately to

[CONTINUED ON EIGHTH PAGE.]

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

London Anthropological Society.

(From the *Spiritualist*, London Eng.)

The subject of Spiritualism came before the new Anthropological Society, at one of its meetings, held at 17 Arundel street, Strand, London, Eng., under the presidency of Dr. R. S. Charnock, F. S. A.

SPIRITUALISM AMONG UNCULTURED PEOPLES COMPARED WITH MODERN SPIRITUALISM.

Mr. A. L. Lewis, secretary, read a paper by Mr. C. Staniland Wake, on the above subject, as follows:

Whether what is known as Modern Spiritualism is true or false, it must have an equal influence on those who believe it to be true. As being, then, influential for good or for evil over the lives of thousands of people, its phenomena are deserving of most careful attention. For the same reason, the analogous phenomena which have been from time to time observed among uncultured peoples are also worthy of study. There is little doubt that nearly everything which has been done by modern Spiritualists has been performed from time immemorial by the Shamons, or sorcery doctors, of the Turanian and allied tribes of the American and African continents. The two great essentials required in either case are the existence of disembodied spirits and mediums through whom they can communicate with man. As to the former, I much doubt whether there is any race of uncivilized men who are not firm believers in the existence of spirits, or ghosts. In most cases, and probably in all originally, these are the spirits of dead men, who are thought, for a time at least, to wander about the scenes of their material life, and occasionally to make their presence known by sounds or by a visible appearance. So great is the dread of ghosts among many of such peoples that they will hardly venture out of their huts after dark, and when any person is compelled to do so he invariably carries a light, although he would not have the slightest difficulty in finding his way without its aid. Nor is the medium wanting among the uncivilized races. The most influential man in the tribe is the sorcery doctor, except where he is merely a tool in the hands of the chief, and all his influence is due to his supposed control over, or, at least, communication with the denizens of the Spirit-world. By their aid he is able to bewitch his own enemies or those of the persons who seek the exercise of his supernatural power, and on the other hand, to discover the origin of the disease under which the sick man is wasting away, and to remove it from him should the spirits be propitious. The sorcery doctor of an African tribe, like the showman of the Mongol, is in fact a very oracle through his supposed power of receiving communications from his immaterial assistants. Moreover, the means by which he becomes *en rapport* with the Spirit-world, is exactly the same as that employed by the Spiritualist, although the mode in which the mediumistic condition is induced may often be very different. Whether arrived at by a process of mesmerism, or by means of a ceremony attended with great physical and mental excitement, or, on the other hand, induced by extreme exhaustion, or whether it is caused by a kind of intoxication, the condition required is the one of trance. The most simple mode of attaining it is probably the self-mesmerism of the Zulus of Natal, an intense concentration and abstraction of the mind, giving the clairvoyant faculty. Canon Calloway states that this process of "inner divination" is commonly practised by herd boys for the purpose of finding cattle which have strayed; and it is even used as a means of escape by those who are threatened with destruction by a jealous chief.

This clairvoyant power, which is intimately connected with Spiritualism, is by some people ascribed to spirit communication. Thus, says Scheffer, among the Laplanders, "When the Devil takes a liking to any person in his infancy, he haunts him with several apparitions. Those who are taken thus a second time, see more visions and gain great knowledge. If they are seized a third time they arrive to the perfection of this art, and become so knowing, that without the drum (the magic drum which answers to the tambourine of the Mongol and the rattle of the American Indian), they can see things at the greatest distances, and are so possessed by the devil, that they see them even against their will. Scheffer adds that on his complaining against a Lapp on account of his drum, the Lapp brought it to him, "and confessed with tears, that though he should part with it, and not make him another, he should have the same visions as formerly;" and he instanced in the traveler himself, giving him "a true and particular relation" of whatever had happened to him in his journey to Lapland. He complained, moreover, that "he knew not how to make use of his eyes, since the things altogether distant were presented to them." According to Olans Magnus the Lapland Shamon "falls into an ecstacy and lies for a short time as if dead; in the meanwhile his companion takes great care that no gnat or other living creature touch him; for his soul is carried by some ill genius into a foreign country, from whence it is brought back, with a knife, ring, or some other token of his knowledge of what is done in those parts. After his rising up he relates all the circumstances belonging to the business that was inquired after."

Among the special Spiritualistic phenomena which are recognized among uncultured people are spirit-rapping, spirit-voices, and the cord unloosening, which, when first exhibited, created in England so much astonishment. The last-named phenomenon is not unknown to the North American Indians, and is practised by the Greenlanders and by some of the Siberian Shamons. Thus among the Samoyedes "the Schoman places himself on the ground upon a dry reindeer skin. Then he allows himself to be firmly bound, hands and feet. The windows are closed, and the Schoman calls upon the spirits, when suddenly a noise is heard in the darkened room. Voices are heard within and outside the court; but upon the dry reindeer skin there is regular rhythmical beating. Bears growl, serpents hiss, and squirrels seem to jump about. At last the noise ceases. The windows are opened, and the Schoman enters the court free and unbound. No one doubts that the spirits have made the noise and set the Schoman free, and carried him secretly out of the court."

We have here the noises, voices, and rope untying, which are so common in spiritualistic seances. These find a still closer parallel in the curious rites of Greenland Samanism, the object of which is to enable the spirit of the sorcerer to visit heaven or hell as occasion may require. The historian Crantz thus describes the ceremony:

"First the devotee drums awhile, making all manner of distorted figures, by which he enervates his strength, and works up his enthusiasm. Then he goes to the entry of the house, and there gets one of his pupils to tie his head between his legs, and his hands behind his back with a string; then all the lamps in the house must be put out, and the windows shut up. For no one must see the interview between him and the spirit; no one must stir, not so much as to scratch his head, that the spirit may not be hindered, or rather that he may not be detected in his knavery. After he has begun to sing, in which all the rest join with him, he begins to sigh and puff and foam with great perturbation and noise, and calls out for his spirit to come to him, and has often great trouble before he comes. But if the spirit is still deaf to his cries, and comes not, his soul flies away to fetch him. During this dereliction of his soul he is quiet, but by and by he returns again with shouts of joy, nay, with a certain rustling, so that a person who has been several times present, assured me that it was exactly as if he heard several birds come flying over the house, and afterwards into it. But if the Torngak (spirit) comes voluntarily, he remains without in the entry. There an angekok (or magician) discourses with him about anything that the Greenlanders want to know. Two different voices are distinctly heard, one as without and one as within. The answer is always dark and intricate. The hearers interpret the meaning among themselves, but if they cannot agree in the solution, they beg torngak to give the angekok a more explicit answer. Sometimes another comes who is not the usual torngak, in which case neither the angekok nor his company understand him. But if this communication extends still further, he soars aloft with his torngak on a long string to the realm of souls, where he is admitted to a short conference with the Angekut poglit, *i. e.*, the fat or the famous wise ones, and learns there the fate of his sick patient, or even brings him a new soul back. Or else he descends to the goddess of hell, and sets the enchanted creatures free. But back he comes presently again, cries out terribly, and begins to beat his drum; for, in the meantime, he has found means to disengage himself from his bonds, at least, by the help of his scholars, and then, with the air of one quite jaded with his journey, tells a long story of all that he hath seen and heard. Finally he tunes up a song, and goes round and imparts his benediction to all present by a touch. Then they light up the lamps, and see the poor angekok wan, fatigued and harrassed, so that he can scarce speak."

Except that the civilized medium attains to a state of trance without so much excitement, and does not, while in that state, take so distant a journey, the account given by Crantz, would almost answer for a description of a spiritual seance. Most of the occasions in which the sorcerer is consulted would seem to be cases of sickness. Illness is usually supposed to be caused by the agency of spirits, who are annoyed at something having been done or omitted, and the mission of the sorcerer is to ascertain whether the sick man will live or die, and if the former, what offering must be given to propitiate his tormentors. Among the Zulus the diviners who eat impepo medicine answer, in a measure, to the Mongolian Shamon, although they do not profess to have intercourse with supernatural agents. This is reserved, apparently, for the diviners having familiar spirits. These people do nothing of themselves, sit quite still, and the answers to the questions put by inquirers are given by voices at a distance from them. Canon Calloway gives two curious instances of this mode of divining. In one of them a young child, belonging to a family from another kraal which had settled in a village of this Amahlongwa, was seized with convulsions, and some young men, its cousins, were sent to consult a woman who had familiar spirits. They found the woman at home, but it was not until they had waited for a long time that a small voice proceeding from the roof of the hut saluted them. They were, of course, much surprised at being addressed from such a place, but soon a regular conversation was carried on between them and the voices, in the course of which the spirits minutely described the particulars connected with the child's illness—a case of convulsions. They then told the young men that "the disease was not properly convulsions, but was occasioned by the ancestral spirits, because they did not approve of them living in their relative's kraal," and that, on their return home, they were to sacrifice a goat (which was particularly described), and pour its gall over the child, giving it at the same time Itongo medicine. This took place in the day time, and the woman did nothing but occasionally ask the spirits if they were speaking the truth. "The young men returned home," says Calloway, "sacrificed the goat, poured the gall on the child, plucked for him Itongo medicine, and gave him the expressed juice to drink;" and the child had no return of the convulsions, and is still living. During the interview with the woman, which took place in the day time, she did nothing but occasionally ask the spirits if they were speaking the truth, and, whatever the explanation of the case, one thing seems certain—the young men had not seen the woman before, as she lived on the coast, a day and a-half's journey from them.

In the other instance referred to, the ultimate result was not so favorable, as the sickness was not removed, but it was attended with an incident by which we are again reminded of the phenomena of Spiritualism. The spirits promised to dig up and bring to the diviner the secret poison which they said was causing the sickness inquired about. At the time appointed for the poison to be exhibited, the old people assembled in the diviner's hut, and, after arranging themselves in a line at the request of the spirits, they soon heard, first one thing fall on the floor, and then another, until at length each person was told to take up what belonged to him, and throw it into the running stream, when the disease would be carried away. On examining the things "some found their beads which they had lost long ago; some found earth bound up; others found pieces of some old garment; others shreds of something they had worn; all found something belonging to them." In this case, also, the voices came from above, but among some peoples the spirit enters into the body of the diviner, in like manner as with Spiritualistic mediums. This is so in China, where the spirit of the dead talks with the living through the male or female medium as the case may be—and with all uncultured peoples, in fact, who look upon their priests, or sorcery doctors, as oracles.

There are two phenomena known to Spiritualists which we cannot expect to find among uncultured peoples. One of these, the so-called spirit writing, has been practiced by the Chinese probably from time immemorial, and is effected by means of a peculiarly shaped pen held by two men, and some sand. The presence of the spirit is shown by a slow movement of the point of the pen tracing characters in the sand. After writing a line or two on the sand, the pen ceases to move, and the characters are transferred to paper. After this, if the response is unfinished, another line is written, and so on until the pen entirely ceases its motion, which signifies that the spirit of the divinity has taken its departure from the pen. Like the spirit drawings of modern mediums, the meaning of the figures thus obtained is often very difficult to make out. The other phenomena is the rising and floating in the air in which Mr. Home is, or was, so great an adept. This in all ages has been the privilege of the saints, Asiatic or European, Buddhist or Christian, who have attained to a state of spiritual ecstacy.

At the beginning of this paper it was said that, so long as the phenomena of Spiritualism are believed to be true, they have equal influence whether true or false. On the other hand, it must not be thought that, because they are accepted as true by uncultured people, therefore they are false, as being merely due to fraud or superstition. To those even who believe in a Spirit-world, the question of spirit action in connection with the phenomena is one of the utmost difficulty; and in conclusion I would refer to a possible explanation of the most remarkable of them, which, although not supernatural, will no doubt be thought by some persons more difficult to receive than that of spirit agency itself. It has been noticed that the faces which appear at the openings of the cabinets in which the Spiritualist mediums sit are usually at first, if not ultimately, much like the mediums themselves, and yet it seems to be absolutely impossible, considering how they are secured, that such could be the case. It may, however, only be impossible under the ordinary conditions of physical life. If certain phenomena said to have been observed were so in reality, the apparent difficulty is removed. It has frequently been noticed that coloring matter placed on a spirit hand has afterward been found on the hand or body of the medium. This has been established by experiments tried for the purpose. Further, it is stated that occasionally, when a light has been suddenly struck, a long hand and arm have been seen swiftly drawn in towards the medium. Moreover, the body of the medium, absurd as such a thing appears to be, has been seen to elongate, if we are to believe the statement of Mrs. Corner, made through the *Spiritualist*, in connection with the medium, Miss Cook. The familiar spirit of this medium has been seen raising from her body, and some Spiritualists believe that the spirits usually, if not always, rise out of their mediums. In the instance just mentioned the spirit was said to have been visibly connected with the medium by cloudy, faintly luminious threads.

If we accept these statements as true, most of the phenomena of Spiritualism are explainable without reference to the agency of spirits. They would show that the human body must contain within itself an inner form, be it material or immaterial, which under proper conditions is able to disengage itself either wholly or partly from its outer covering. The spirit hands which appear, and which are able to move heavy weights and convey them long distances through the air would really be those of the medium. The faces and full length figures which show themselves, holding conversations, and allowing themselves to be touched, and even permitting their robes to be cut, become the faces and figures of the mediums. This view receives confirmation from the Spiritualist standpoint, from the fact (if such it be), that the doubles of well-known mediums have sometimes been recognized in the presence of the originals, and (seeing that Spiritualists believe the body to be capable of elongation) it is not inconsistent with what has been observed that the spirit figure is sometimes much taller than the medium. It is consistent, moreover, with the facts, that the distance from the medium within which the spirit figures can appear is limited, and that if the hands of the medium be held closely from the first, many of the manifestations cannot be produced. This point has been insisted upon as proof of imposture, but assuming, for the sake of argument, the truth of what is said as to the human "double," it simply shows how intimately associated are the external covering and the inner form which has to become disengaged to show itself.

While offering this explanation of many of the most important phenomena vouched for by the advocates of Spiritualism, it must be understood that I do so simply to show that such phenomena, according to the evidence of Spiritualists themselves, do not require the intervention of spirit agency. I should not, however, have referred to the subject at all except for its bearing on the past history of mankind. As stated at the beginning of this paper, "Spiritism has a marvelous influence over the mind of uncultured man, and it has retained its influence almost unimpaired through most of the phases of human progress. A late French writer, after stating that superstition was supreme in the Roman Empire at the commencement of the Christian era, declares that magic was universally practiced, with the object of acquiring, by means of "demons"—the spirits of the dead—power to benefit the person using it, or to injure those who were obnoxious to him. It is thus evident that the phenomena to which the modern term "Spiritualism" has been applied are of great interest to the Anthropologist, and, indeed, of the utmost importance for a right understanding of some of the chief problems with which he has to deal. They constitute an element in the life-history of past generations which can not be left out of consideration when their mental and moral condition are being studied; and modern Spiritualism may, therefore, be studied with great advantage as a key to what is more properly called Spiritism. Not that the former can be considered as an instance of "survival," in the proper sense of this phrase. Apart from such isolated instances as that of Swedenborg, Spiritualism is of quite recent introduction, and it appears to have had no direct connection with its earlier prototype. It is worthy of note, however, that it sprung up among a people who have long been in contact with primitive tribes, over whom Spiritism has always had a powerful influence. It is possible that intermixture of Indian blood with that of the European settlers in North America may have had something to do with the appearance of Spiritualism, which would thus be an example of intellectual reversion, analogous to the physical divergence to the Indian type which has by some writers been ascribed to the descendants of those settlers. Or the former may be merely a resemblance, instead of a reversion, dependent on the change in the physical organism. In either case it is somewhat remarkable that many of the so-called "spirits," which operate through Spiritualist mediums, claim to have had an American-Indian origin.

I have not attempted to exhaust the subject in this communication, nor do I suppose that it will furnish any satisfactory explanation of the phenomena referred to. My sole object is to bring the question of Spiritism, in its ancient and modern phases, before the members of this society, that it may receive at the hands of such of them as are more conversant with the subject than myself, the attention which it deserves. Whatever may be thought of Spiritualism and its eccentricities, experiences similar to those on which it is based, have had too wide and lasting an influence over mankind to allow of its being lightly estimated by the Anthropologist, who is concerned with it, however, only under that aspect.

SPIRITUALISM AMONG THE BRAHMINS.

Mr. George Harris, F. S. A., then read the following paper by Mr. G. M. Tagore, formerly a Brahmin, and late Prof. of Hindu Law, at University College, London:—

Brahmins believe that there are two kinds of supernatural beings, good and bad, which are supposed to enter the body and produce disease; these are called Bhut an mads (devil madness) and Heban mads (madness produced by good spirits). A person when attacked by devils, shows his aversion to everything divine, and is very strong; when good spirits possess a person, he has always a pleasure in flowers and good smells, becomes pure and holy, and is inclined to speak Sanscrit. He obeys Brahmins with strictness, and looks courageous. Devils know the present, the future, and what is hid or unknown. Unclean and wounded persons persons may be injured by devils. They are numerous and powerful and are believed to be the attendants or servants of Shiva, and this is why the affected person has more energy and power than that of man. There are eight principal devils that torment the human species.

1st. When Deba graha, or a good spirit, enters a body, the person is always happy and contented, remains clean in his person, and wears garlands of the sacred flowers, but he has no sleep. He has a great love for Brahminf, performs the prescribed ceremonies, and attends to old customs of his ancestry.

2nd. A sur gruba. These are the enemies of the debas. When the person is possessed with them, he perspires much, speaks of the bad conduct of the Brahmins. He has no fear, his eyes are turned, he is a glutton, is not pleased with his food and drink, and is always mischievous. And so on.

Symptoms of persons possessed with devils are, their eyes are swollen, they walk fast, are always sleepy, and sometimes they are affected with severe shivering. During the cure, the patient should be treated kindly. The cure of a person possessed with a devil should be commenced by cleaning and anointing his body with mustard oil; he should be dressed in new clothes, and he should repeat three proper prayers so as to satisfy the devil.

The Hindus and Pythagoras agree in the belief that the heaven is peopled with Gods, the earth with men, and the middle or aerial regions with demons. Pythagoras and his successors held the doctrine of metempsychosis, as the Hindus do the same tenet of the transmigration of souls. The Hindus, like Pythagoras, assign a subtle etherial clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with the body, and called Suesma (or linga sharira). Air is either eternal as atoms, or transient as aggregates; organic aerial bodies are beings inhabiting the atmosphere and evil spirits who haunt the earth. At the moment of death, the material elements of the body separate, and the vital soul, which has an invisible body (linga sharira) resembles the form of the body it had inhabited, and retains the organs of sense and action. On separating from one it joins itself to another, and according to the actions he had performed in a former state of existence, so will be his future condition.

The old Hindoos had no notions of angels such as the Christians have. Perhaps, through Western culture, their spiritual notions will be refined in time. The idea of possession by good spirits is, I find, peculiar only to the Hindu race, and it is not traceable in the demonology of the Christians or the Jews. The doctrine of an essential body that survives the destruction of our present body, throws considerable light on the fifteenth chapter of Corinthians, and may in the order of Providence be a prelude to the acceptance of Christianity.

J. L. Potter's Report.

Bro. Jones—Onward, ever onward on the wings of time, the soul is winging its way along towards the ever-green hills of life. One after another is dropping out by the way—change is written upon every thing. Death the welcome messenger to the genuine spiritualist, and dreaded monster to the christian churchman, is ever on our path, gathering to its fold the loved ones of earth. Since I visited this section of Minnesota before, three brother workers have been gathered home—Brother John Canfield, of Tauselem, Wabasha Co., and Brothers Thompson and Haskins of Granger. Thompson and Canfield went joyously over, saying to all, believer and Christian, we are prepared to go, thus proving to the world that Spiritualism was not only good enough to live by, but to die by also.

Since my last report for March, I have lectured in the following named places: St. Charles, Chatfield, Troy, Utica, Winona, Hokah, Rushford, Etna and Granger, giving twenty-three lectures. I have added eighteen new members to the Association; received in collections and yearly dues, $45.72; expenses were $6.55. At Rushford the Methodist preacher gave a discourse against Spiritualism, the night before I was to commence my lectures. The Spiritualists all felt jubilant over the matter for they thought he would come out and discuss the question, but when challenged to mortal combat, he sneaked behind 1st Timothy, 6th chapter, from the 3rd to the 7th verses. That was the last we heard of him during our stay there. If you ever see a Methodist preacher by the name of Wright, he may be the same fellow that will talk about us behind the pulpit, and dare not face the music in debate. With all of the ups and downs, and the big loads that have been thrown upon the cause, Spiritualism in Minnesota never prospered better than to-day. Ninety-nine out of every hundred that I meet are determined to throw the "Free Lust" load from their shoulders, and stand before the world what they are in deed—Spiritualists! Orthodoxy dare not meet us publicly, but like the highway man always in ambush they watch for prey. Let the Spiritualists get fully aroused, and all doubtful questions will be readily settled.

Etna, Minnesota, May 1st, 1874.

Permanent address, Northfield, Rice Co., Minn.

Strange Incident.

A. H. Darrow, of Waynesville, sends the following incident: About four miles west of Heyworth, Ill., is a farm belonging to a Mr. Taylor, which has been leased for a year or more to a Mr. White. Both the parties and their families are Methodists of good standing. It is stated on good authority, that during the residence of Mr. Taylor on the farm, a rebel soldier found refuge in the house, was cared for by the family, and died there. Toward the close of his illness, he became deranged, and fancied that he was among foes who were misusing him. It seems that before his death he vowed vengeance upon the inhabitants of the house, and expressed a determination to haunt the premises. Nothing occurred, however, to disturb the fears of any one until last fall; when a curious and most unaccountable phenomenon transpired.

The floor of the room up stairs in which the soldier died, began to be moist, and at last partially covered with water, despite the exertions of the family to prevent it. This has continued for about six months, though not till recently made known, and the peculiarity of the water is, that it spreads in all directions, up as well as down, and on taking up one of the central boards, and laying it at one side of the room, it continued to be periodically dampened. The moistening occurs about once in three days, and the water is of a peculiar odor, so much so that it is proposed to analyze it, and discover, if possible, the nature of the difference between it and other water. All these statements are concurred in by witnesses whose veracity is unimpeachable. As I have not yet visited the place myself, I will defer any further relation of this strange affair for the present.

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Sex in Spirit Life.

BY HENRY STRAUB.

In his article of April 4th, Mr. Tuttle says that from the number of replies to his former article on the above subject, "It seems a more than ordinary interest is felt in the discussion."

This is to be expected, for it calls in question one of the cardinal and distinguishing principles of Spiritualism. The doctrine that the Spirit-world is not a new creation, as Orthodoxy teaches, but only an improvement on this, in which all that is most beautiful and yields the highest happiness, is not only preserved, but rendered more pure, exquisite, real and enduring, is so natural, satisfactory, and so well attested by the spiritual phenomena, that Spiritualists, generally, will not be frightened into its rejection by the specter of a Moslem heaven or the vague charge of free love.

Mr. Tuttle says, "Not only are the passions to be preserved after death but they are to remain productive, and families are to be reared under the 'superior conditions' there furnished. If this class of Spiritualists are not believers in free love, as applicable to this life, they accept it fully in regard to the next, and sigh for the 'eternal affinity,' he who awaits to welcome them on the other side of the grave. They will suffer the burdens of disagreeable companionship now, for they are constantly assured by mediums that a spirit, beautiful as a vision, longs and sighs for them in the Great Beyond! This is sublimated free love, and does not differ in the least in principle from its grosser form, as practiced in this life."

Thus, however Spiritualists may differ in regard to the function of sex in spirit life, Mr. Tuttle gathers them, nearly if not quite all, from A. J. Davis down to the humblest believer, into the fold of free love. I wonder if this sweeping statement will prove to be the justification of an honest sailor for leaving his craft when he discovers that all its crew are pirates.

Mr. Tuttle's reasons for taking his position on this question are indicated in the following passage: "Because of these views, the coarse and gross form of the conception of spiritual life, it is necessary to hold aloft a purer and nobler ideal, that it may reflect on the views entertained of this."

Mr. Tuttle has a well deserved reputation among Spiritualists, not only for his scientific attainments, but for his efforts in establishing Spiritualism on the firm foundations of science. But I fear that in this instance, he has departed from the true method of science. In order to prevent a disastrous influence on preconceived opinions, he deems it necessary to prove that sex does not exist in spirit life. Is this the bold, fearless, untrammeled spirit of science in our day, or is it not, rather, the conservative spirit of the opponents of science in a former day? The opponents of Copernicus and Galileo contended that the new theories of astronomy could not be true, because they would prove disastrous to the infallible claims of the Bible. The earthly rotundity and the conclusions of geology were opposed on the same grounds. The doctrine of immortality is opposed on the ground that it has a tendency to divert men from improving the present life, and to a great extent this charge has been well founded; yet Mr. Tuttle does not hesitate to array the facts of science in proof of a future existence. The evil tendency of the doctrine of a future state will only be removed when the proper relations of the two states of existence are better understood; and this knowledge it is the mission of Spiritualism to give to the world.

It is not the province of science to assert a theory based on supposed consequences and then search for facts to sustain it, but, on the contrary, it is the true province of science to ascertain the facts, regardless of consequences; for the student of nature is all-confident, knowing that her facts are unchangeable and their results inevitable, and that the sooner we learn them the better it will be for the true interest of humanity. In discussing the question of sex in spirit life, we should remember that absurd theories based on sex in the future have no bearing whatever in determining the question.

Mr. Tuttle says that "Because of these views, it is necessary to hold aloft a purer and nobler ideal, that it may reflect on the views entertained of this" life. The history of the world does not leave us in the dark as to the reflection of such a "nobler ideal," and woe to human progress if its influence in the future should be similar to its influence in the past. The ancient Oriental philosophy taught that evil resides in matter, and that, consequently, the passions and senses, including sexual love, are opposed to man's spiritual nature, and that to attain to happiness and communion with God, the soul must be free from the influences of the body, and that for this purpose the body must be subdued.

To prepare the soul for this purely spiritual, passionless, loveless state of the spirit-land, men left the world with its wants and cares, divested themselves of their clothing, and wandered in pathless forests or burning deserts, where free from the evil influence of the bodily senses, they spent their time in spiritual contemplation.

From India this gloomy philosophy spread to the West and became incorporated into the Christian Church, where it soon bore its legitimate fruit. Jesus said, "In heaven they neither marry nor are given in marriage, but are like the angels," and these beings were always represented as of the masculine gender, which, in the absence of the other sex, is equivalent to no gender. To attain to this spiritual state the clergy were deprived of their wives as examples of purity, and the deserts of Syria and Egypt swarmed with men who fled from the evil influences of the world; yet in their solitary retreats the Devil constantly tempted them with visions of tables groaning under loads of the most tempting food, and with groups of women with all the charms of the sex.

Monasteries arose in every retired nook, where men and women, under vows of perpetual chastity, engaged in a life-long struggle to overcome their manhood and womanhood, while the barbarians of the North were pouring down upon their country, destroying the rich heritage of Grecian and Roman civilization, and handing Europe over to the long night of the dark ages.

This monastic principle has always been the chief power that animated the Greek and Roman churches, constituting them the conservators of despotism and the enemies of freedom and progress. Though there are examples of great excellence among the monastic orders, yet the spiritualizing process seems to be dehumanizing, for monastics and celibates originated and carried on the most cruel persecutions that ever scourged our race. Cardinal Himines, while destroying hundreds of thousands of Jews and Mohammedans, and committing eighty thousand volumes of Arabic literature to the flames in the streets of Granada, was yet so holy that he "shunned the sex like so many evil spirits, looking upon every woman as a devil, let her be never so holy." To-day the greatest enemy of progress in Russia is the monastic order, who, jealous of all innovation, immure their representatives of free thought in the dungeons of Solovetsk in the Frozen Sea, an Island so holy that even female animals are not allowed to vitiate its atmosphere. Some one has said "we judge of the future by the past," and judging by the past, what evidence have we that such a reflection of sexless beings as Mr. Tuttle contemplates would have a tendency to elevate the race to greater purity, nobleness and happiness.

As space will not permit I cannot notice in detail, hermaphrodites, positive and negative forces, etc. As hermaphrodites are mal formations, I cannot see that they have any more bearing on the question of sex in the future than club-feet have on the question of immortality.

Whether sex commences away back in the cellular structure, or is first determined at a later period in the development, I think Mr. Tuttle yields the whole question in the following words: "In each successive upward grade these distinctions become more marked, as the offices of each become more absolutely individual, and reach their highest differentiation in man."

If procreation is the only object of sex, this object is reached in the animal kingdom. What then is its object in the higher differentiation in man, where it characterizes the whole being, physical and mental. What evidence is there that this distinction which commences in the lower animals and increases until it reaches man, will then cease? None, except Mr. Tuttle's proposition, that pure spirits are sexless beings. And what is the evidence to sustain this proposition? What do we know about spiritual beings? Absolutely nothing, except what they reveal to us by their manifestations, and they universally reveal themselves as sexual beings.

The question then stands thus: The distinction of sex commences in the lower animal kingdom, and reaches its highest perfection in spirit life. What is the legitimate conclusion?

Dowagiac, Mich.

OF THECLA.

A Convert of St. Paul, and the first Christian Martyr According to Christian Testimony.

She refused to comply with her marriage vow in consequence of the teachings of St. Paul, setting at defiance the request of her mother, of law, and of decency. Her mother, Theoclia, consults with Castelius, the governor of Iconium, who orders Thecla to be burnt at the stake.

Wood and straw in abundance was prepared, and Thecla stripped naked, and the pile set on fire, and "though the flame was exceeding large, it did not touch her," for "God caused great quantities of rain and hail, and the rupture of the earth beneath, to extinguish the fire." Being free, she goes to Paul in a cave, and from thence goes with him to Antioch. Alexander, a magistrate there, falls in love with her, seizes her in the street and kisses her, Paul denying to him any knowledge of her! Thecla thumps Alexander about, tears his coat, knocks his crown off his head, telling him she is a servant of God, and for this, was ordered to the den of lions. They would not touch her. She was then stript, yet they would not touch her, nor permit any harm done to her!

Then attempts were made to drown her, but fire arose around her so none could see her nakedness, being safe from all harm. She was then tied to savage bulls, and red hot irons applied to them, so their torments might more violently drag Thecla about till killed. The bulls tore about, making a hideous noise; the flames burnt off the cords, leaving her standing as unconcerned "as if nothing had happened." Trifina, one of the royal family being a spectator and dying from the effects of the scene, causes petitions to be sent to the governor signed by many citizens, "to have compassion on the city, and release this woman, lest we all and the city be destroyed; for Cæsar will certainly destroy it when he learns the cause of the death of Trifina."

It is proper to note, that Cæsar was born 100 years B. C., and was assassinated when 56 years old; hence the earliest record is at least over 80 years behind time to fear Cæsar, or connect the actions of Paul, not born until A. D. 8, with any thing done while Cæsar was living.

After being released, Thecla announces herself a preacher; says "Jesus Christ is the only way to salvation, and the foundation of eternal life," upon which, the shout of the multitude reached Trifina who arose (from her grave) and ran to meet Thecla, saying, "Now I believe there shall be a resurrection from the dead."

Thecla makes her home in a cave called Calamon, on a mountain, where as many miracles and wonderful acts are noted, as the preceding.

Some lewd fellows conspire to debauch her, and go to her cave and tell her so. She replies, "I am the servant of the Lord Jesus Christ, and though a mean old woman, you shall not be able." They reply, "We shall do as we please," attempting to ravish her by force. She says with (the greatest) mildness, "Young men, see the glory of the Lord"—they holding her—she saying, "O God, to whom none can be likened, who didst deliver me from fire, from Alexander, from beasts, from deep waters, and been my helper everywhere, now also deliver me from these wicked men." They, hearing "A voice from Heaven saying, fear not, Thecla, look and see the place for thy eternal abode; the rock opened, received her, and instantly closed, not a crack visible. The men, astonished at so prodigious a miracle, had no power" more than to tear a piece from her veil. Thus suffered the first martyr and apostle of God, the Virgin Thecla, who came from Iconium at eighteen years of age; afterwards in journey and partly in a monastic life for 72 years, and when 90 years old the Lord translated her; thus ends her life. The day sacred to her memory is September 24th, to the glory of the Father, and the Son, and the Holy Ghost, now and for evermore, Amen.

The foregoing will probably seem improbable, if not impossible to many, yet it is credited by Cyprian, Eusebius, Epiphanes, Gregory of Nyssa, Chrysostom, and Severus Sulpitius, —all who lived in the 4th century, refer to her history as true.

"Cardinal Baronius, Locrinus, Archbishop Wake, the learned Grabe, and others, consider the acts of Paul and Thecla to have been written in the apostolic age, and as containing nothing superstitious or disagreeing from the opinions and belief of those times; in short, is genuine, and authentic history, published from Greek manuscripts at Oxford, which Dr. Mills copied and transmitted to Dr. Grabe. The history of Thecla is much abridged. Here is Christian testimony, endorsed as true by the highest dignitaries in the Christian church. Who will affirm or deny, now life is safe to give expressions to doubts? It should be remembered, that it has been but a few years that humanity could express doubts in reference to the foregoing without the risk of losing life!

Mosheim, as good church authority as can be quoted, says of the doings in this 4th century, "that it was considered a virtue to deceive and lie, when by such means the interests of the church might be promoted. It must be frankly confessed the greatest men and most eminent saints, were more or less tainted with this corrupt principle. We would except from this charge Ambrose, Hilary, Augustin, Gregory, and Jerome, but truth obliges us to involve them in the general accusation," other vices too numerous to mention and too horrid, that it is no wonder the church was contaminated with shoals of profligate Christians, and the virtuous few overwhelmed by superior numbers.

I was raised to believe it an awful sin to doubt the Christian doctrine was not true. Its effects on my mind have been such, that I could not receive the wealth of all America; aye, and all the world added, and undergo the same again.

The only cause to induce me to use my pen, is in hopes that by it, others may be led to examine into the deceit and rascality of those calling themselves the servants of the Lord Jesus Christ, asserting as true that which in the nature of things, and in the face of all correct history is not true—is a monstrous untruth—aye, horrid lies, causing untold misery.

Having my work, Vivid Truth, arranged in chronological order, I am enabled to note the progress and effect of ideas. It is no wonder the great mass have but a faint conception of the astonishing deception palmed upon them, or the ready willingness of the clergy to continue it, for by it, they can wear fine linen and fare sumptuously every day, unless it be those not gifted with gab, or compunctions of conscience, and even such probably think it easier thus to get a living, than by honest labor.

Could the vast numbers compelled to daily toil for a subsistence, actually see and know for themselves as plain and as evident as two and two makes four, or that lead is not as light as feathers, how outrageously they have been deceived, they would speak in tones of thunder, that enough has been paid for lies that make people miserable, and called on to extend it by those styling themselves the servants of the living God! Aye, as commanded to preach his gospel to every living creature, which if they undertook not one quarter of the world could understand their language! Even but very few could read the English language only, spelled and printed as it was but a few years ago. Knowing publishers of paper abhor long, dry communications, I never send one without expecting a refusal to insert. When done, I suppose the editor thinks some may be benefited.

I have many thoughts not stultified or 96 pages of Vivid Truths, at 50 cents, which might, if ventilated, be worth double the cost to those who address,

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THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March 31, 1873.*—PROF. PAYTON SPENCE:

DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to show how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm and Cough.** The **Rheumatism** in my muscle commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain, and she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have *found* them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. W. E. JENKS, formerly of *North Adams,* now of *Amesbury, Mass.*

One box of *your* Positive Powders cured David Willington of **a pain** in his stomach **of 8 years' standing.** Mrs. Z. Cladin was cured by the Negative Powders of Numbness, or **Palsy,** of 15 years' duration. The Powders cured Mrs. H. Cladin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

myself have been afflicted with **Rheumatism** and **Heart Disease** *for three years* during which time I have not been able to labor. I have taken two boxes and a half of *your* Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

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In **Ague** and **Chills** I consider them **unequaled.**

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Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live without them,** as nothing else has ever benefited them.

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Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of **Scrofula of 15 years standing** with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, *New Petersburg, Ohio.*)

Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MCRAE, *Fayetteville, N. C.*)

The daughter of Henry R. Lepper, was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, *Bethel, Me.*)

I have cured Mrs. Anna Wright of **Inherited Scrofula** with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(Miss E. M. SHAVER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsia and Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. HENDERSON, *Hartland, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years of my life,** and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Brownsville, Ark.*)

WHAT WOMEN SAY.

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA KERT, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(G. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity** and **Flooding.** She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KERR, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with *for six weeks* at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIZZIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after taking your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. BARLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia,** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

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Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names entered on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

CHICAGO, SATURDAY, JUNE 6, 1874.

Gross Conditions an Emanation of Nature.

How true it is that the human family advances in intellectual and moral progress just in proportion as the physical condition of the earth becomes spiritualized or refined. Wars and internal strife existed in all their hideous deformity, in that period of the world's history where cyclones, earthquakes, inundations, volcanic eruptions, and epidemics were very common.

About the time of the crucifixion of Jesus, a terrible earthquake shook the entire earth. The Ten Plagues devastated the world when dark crimes were committed on all sides. The Egyptians were true to the standard in which nature had placed them. In their hate towards the Israelites, they were as true to the feelings within them, as the mother who tenderly loves her child.

When Christ was crucified, the world was not prepared to receive the exalted sentiments that he inculcated. True reformers are always in advance of the masses, and are an evidence that the physical condition of the earth is gradually improving. Human beings are an outgrowth of matter as much as the [illegible] elephant! Some animals are less brutal to-day, and more easily tamed than five hundred years ago, and humanity is less gross and sensual. Indeed, it is claimed on good authority that on Jan. 11, 1613, some masons digging near the ruins of a castle in Dauphine, on a field which by tradition had long been called the Giant's field, at the depth of eighteen feet discovered a brick tomb thirty feet wide, and eight feet high, on which was a gray stone, with the words Thentobochus Rex cut thereon. When the tomb was opened they found a human skeleton entire—fifteen and one-half feet long.

That there has been races of giants no one doubts. They were a product of gross conditions—monstrosities, and only an outgrowth of the earth at a particular era. Their minds were as hideous as their body, and what the world would esteem as vice, was to them virtue. The day of saurian monsters has passed. The period of civilization, however, always existed in various degrees. The African has a peculiar civilization; to him it is far in advance of the whites. What is to be the future of Africa? Will the negro be civilized? To these questions Sir Samuel Baker, the great English traveler, replies in his late speech at the Royal Pavilion, Brighton, by a very seasonable word of advice and rebuke. "It has," says Sir Samuel, "taken 18 centuries to bring the Briton to his present civilization, but the grand advance has been made in our own lifetime." Within a century and a half witches were burnt in England; and within two centuries torture still was a British institution. And yet, adds Sir Samuel, "our great grandfathers were as proud of their civilization as we are of ours, in spite of what we think now of their penal codes and social manners." Our railways, steamships, electric telegraphs, our gas lamps, our photography, date from yesterday or the day before; the great improvements in the sciences of astronomy, chemistry, and mechanics are almost of to-day. Let us, therefore—in the words of the great traveler—"not boast of our civilization, but only of our progress toward a desired end." Indeed, the question whether we are as yet quite civilized might fairly be asked of ourselves. The ignorance, vice, and brutality found in our great cities should certainly teach us to be a little more modest in our pretensions, and a little less inconsiderate in our impatience of the slow process of civilizing, or at least improving, savage negro tribes.

The different races of people exist in perfect harmony with the diversified development of the globe. There is a mental progress, intellectual improvement, in the aggregate, of all humanity. The Cannibals of Patagonia are an outgrowth of nature's savage condition. The tribal clans of Africa, when they make a repast of human flesh are only giving expression to nature in their souls. Nature is as diversified in her physical condition as the outgrowths of the same,—the human family.

In the dim past, in the remote ages of the world, when human beings dwelt in caves and lived off of the spontaneous productions of the earth, they were on a level with the gross elements of which they were the outgrowth. A saurian monster could not exist to-day a single minute, and those huge animals that lived on this earth 100,000 years ago, could not survive a single day in the air we breath. Those who lived 100,000 years ago, who were engaged in constant wars, eating their prisoners, and living in caves and artificial holes in the ground, were true to their degree of civilization. Their indulgence could not be regarded in the light of sin, with them. A repast on human flesh was as sacred to them, as the partaking of wine and bread at the communion table is to the Christian. In their gross condition, the diet of the 19th century would destroy their life [illegible] week. The morality of to-day would be as destructive to their existence as an epidemic.

Religious persecution is only one step in advance of cannabalism. Revivals in religion always have preceded religious persecution and wars, the same as the earthquake precedes the eruption of the volcano. In various ages of the world, humanity then existing, were as far advanced in the arts and sciences, and were as moral as it was possible for them to be. As well dispense with those terrible earthquakes, volcanic eruptions, etc., that existed in primeval times, as the wars, persecutions, etc., that have befallen humanity. The morals of religious fanatics were exalted by propagating their religion by fire and sword. To day, the morals of the nation demand life for life. In the past human life was required when a difference in religious sentiments existed. Those who belonged to the weaker church were criminals, and their life was demanded. Now, the world has advanced, and the life of that one only is required, who has committed murder. At one time in the history of this globe cannibalism was, no doubt, practiced to a very great extent. Now it only exists in isolated cases. History even extends to those remote ages when slavery prevailed in all its deformities in every nation.

During the life of Cicero, see the bloody exhibitions at the amphitheatre, where human beings sacrificed their lives to satisfy the insatiate taste of a corrupt people. Such practices are almost extinct now, a remnant of which only survives in Spain at the bull fights.

Humanity are advancing slowly but surely, and he who can not catch a glimpse of a glorious future, has not senses sufficiently acute to discern the condition of the past; indeed, the people are gradually becoming more temperate in their habits.

It needs, says a clear thinker, only to look back a single century, and even less, at the habits and ideas prevailing among those from whom ourselves are descended, to see that the world has passed through an appreciable space in an upward moral movement on the liquor question. The space continues to widen backward, until we reach a time where history disappears, and there remains only tradition, vanishing into that strange mythology of the Norsemen which exhibits a weird domain of gods and heroes engaged in "solving the infinite as one "eternal spree." Surely between those tribes of Norse barbarians, whose moral found its noblest expression in the deification of drunkenness, and preternatural rowdyism, and their Anglo-Saxon descendants of the present day, there has occurred an immense change for the better. And it is no inconsiderable part of the same change in the moral nature of the race that has taken place since. In England, drinking cups were fashioned so that they would not stand upright, compelling the guest to swallow the contents at a draught, and thus aiding him to avoid the disgrace of being sober after dinner. Even in the brief experience of America, the change from a lower to a higher moral nature in this respect is a measurable one.

To-day, then, we find that the human family in the aggregate, occupy just as high a position in the scale of progress, as the condition of our earth will allow, and as heat in the atmosphere causes the thermometer to rise, so there is a condition in the physical and spiritual elements around us that opens the avenue for the rise—advancement of the human family. Spasmodic efforts at reform are so many thrills of advancing physical and spiritual elements, that touch the minds of the masses, causing many to desire to suppress intemperance, and alleviate the sufferings of humanity. Such efforts, in whatever directions manifested, always result in good. Indeed, the facts presented in this series of articles show conclusively that the dark side of life or evil is simply an outgrowth of nature, *and will diminish in just that proportion that the elements in the material world become spiritualized and refined.*

Postal Money Orders.

Some of our correspondents are in the habit of sending money orders in a separate envelope from the one that contains the letter, stating what is wanted. Although such a practice is in accordance with a printed suggestion on the back of the order, it is unnecessary, and objectionable when sent to this office. It often causes delay and trouble without any benefit. No one can draw the money on orders payable to this office without our endorsement.

It requires postage for two letters, when the letter and the money order both sent in one envelope, is much the better practice. We now have several money orders on hand, and no letters of instructions as to how the orders are to be appropriated, nor by whom they were sent, has yet come to hand. Send the money order and letter both in the same envelope, and always be sure to give your full post office address and signature.

About one person in fifty omits to give name or post office address. The state is much oftener omitted.

Common Sense.

The above is the name of a new weekly paper of liberal ideas, published at San Francisco, Cal. It is a sprightly sheet, and we welcome it to our exchange list. It refers as follows to the wonderful manifestations at Oakland, Cal., an account of which we published:

"On the night of April 3rd, the family of T. B. Clark, of Oakland, was aroused soon after retiring, by the ringing of a bell. Mr. Clark went to the door, but could see no one. In a few minutes the bell rang again; and this time it occurred to him that it did not sound like the door bell. He called to Mr. Oxland, a gentleman who roomed in the house, thinking Oxland might be striking his clock; but he had retired. Shortly after, a noise was heard in the parlor, and, on entering, the furniture was found displaced. Soon after, the manifestations became more violent, the house trembling in every joint; heavy raps were made on the outside; a great racket was made in the parlor and dining-rooms, and finally the front door, which was locked, was burst from its hinges with a tremendous crash, and deposited quickly at the end of the hall, without disturbing the bolt or injuring the hinges. The manifestations continued nearly all night, recurred in the morning, and commenced again the next evening, continuing in all, three days, during which, occurrences took place which would, if fully described, fill a small volume.

"At present a committee consisting of Prof. Le Conte, Hon. W. W. Crane and Rev. Mr. McLean are engaged in taking the testimony of the scores of persons who witnessed the phenomena. Their report will be ready in time for the main facts to be given in our next. Until then we prefer not to publish a detailed account of the occurrences, inasmuch as the daily papers (especially the *Chronicle*) have devoted many columns to the matter. A great deal has been said that is untrue, but the *Chronicle* reports are in the main correct, corresponding nearly with a detailed account given by Mr. Clark to the editor of this paper. The witnesses generally are men of unimpeachable character, persons who could have no motive for deception, and who are above suspicion.

"Here now is an opportunity for the California Academy of Sciences to do a little practical work, which undeniably belongs especially to them to perform. It is to make a thorough scientific investigation of the facts, so far as can be ascertained by the testimony of witnesses. Then, when they have learned this, let them follow the example of the Dialectical Society of London, and appoint a committee to ascertain the causes of similar phenomena."

We rejoice to know that the scientific men of California, are not afraid to grasp this subject, and give it a thorough investigation. To investigate it, is equivalent to becoming a believer.

The Spiritualists of San Francisco are wide awake, and their public seances are well attended. In reference to them, *Common Sense* says:

"For several months past, there have been held at Charter Oak Hall, on Sunday afternoons, what is called a Medium's Conference. The attendance is so large that in order to prevent disturbance by people going in and out, it has been found necessary to lock the door at 2 o'clock, the time set for the seances. An admission fee of ten cents is also charged. Ada Hoyt Foye acts as presiding officer. There are usually a dozen or twenty mediums present, grouped, near the platform the spectators being seated outside of the circle. The exercises generally commence with vocal or instrumental music. The audience is composed in the main of intelligent, earnest, and very quiet people. A few of the faces are noticable quite regularly, but a larger number come only occasionally. Thus there is a change of magnetic influences, and the manifestations are not always satisfactory. The following sketch of several of the meetings, will give an idea of what is usually said and done:

On Sunday, April 19th, (after a statement by Mrs. Foye that without harmony good demonstrations were impossible,) there was music on the piano, then a short pause, when Mrs. Kerns, a medium, gave a description of the spirit of a blind man, who was attracted there by his child, he said was in the audience. Spirit not recognized.

Mrs. Hendee spoke briefly, of the progress of Spiritualism generally, and particularly of the large attendance at the Charter Oak Hall seances, many being unable to gain admittance. She also referred to a spiritual society in Sacramento, recently organized by Mr. York, and which is in a flourishing condition. Soon after, Mrs. Hendee, addressing a lady, called her "mother," and described a sensation of suffocation which she felt, and said her throat was affected. The old lady said the spirit impressing Mrs. Hendee might be that of her daughter, who died of putrid sore throat. Later in the afternoon Mrs. Cummings, another medium, stated that the influence felt by Mrs. Hendee was that of a brother and sister, the children of the lady addressed as mother, and that the girl died of throat disease, and the boy was drowned. She was a stranger to the medium.

Another medium described the spirit of a man, whose head in life was partially bald; hair sandy; blue eyes, full figure, name given as William George Wilson. Not recognized.

The spirit of Edward Morgan was next described by a medium, as about five feet eight inches in height, long face and black hair. The spirit appeared to be draped in royal purple. The lady in whose neighborhood the spirit appeared, said she had never known any one who wore royal purple.

Mrs. Kern said the spirit of a lady, who gave the name of Ra-a-mah, asked her (the medium) to speak to her husband. Mrs. K. said she did not know him. The spirit was recognized by a gentleman present, as that of his first wife.

Another medium, Mrs. McKinly, told how to be become susceptible to spirit influence, relating her own experience.

Mrs. Foye described the spirit of Calvin S. Greenwood; recognized by Mrs. Kerns. "Old Betsey," the spirit of a small woman, gray and lame, presented herself, but was not recognized. An inspirational discourse was then given by one of the mediums, in which the people were told that the spirits are endeavoring to drive out of the minds of the people the dreadful idea that the blood of Christ can redeem from sin. Various other short addresses were made, but none of peculiar interest.

Rev. Winchester, who has been exhibiting the beautiful paintings [illegible] Anderson, the spirit artist, is in trouble. *Common Sense* says:

It is stated that the pictures composing the "Spirit Art Gallery" are in the hands of the Sheriff, an attachment having been levied on them by one of Mr. Winchester's creditors. The exhibition has not been a pecuniary success; but the result is owing mainly to the fact that the locality is too far from the business portion of the city. It required one-half day's time to go to Sixteenth street, look at the pictures and return. Not one in ten, even of the Spiritualists of San Francisco, visited the gallery. People from the interior were the principal visitors; but comparatively few of this class found time to go there, however much they desired to see the pictures. It is to be hoped the attachment will soon be released, and that an arrangement may be made to bring the pictures into town, as they are, in reality, a very strange and interesting subject for study. Can not Spiritualists assist in the matter?

Thou Shalt Not Suffer a Witch to Live.

Such is claimed to be a divine command made to Moses. The most religious people demand obedience to the command. Prof. Patten would be expected to manifest his usual consistency, as a heresy hunter, by applauding Senor Castilla, Alcalde of Jacoba, Mexico, for his recent execution of witches

It is but little over a century since men and women were executed for witchcraft in New England. The law against witchcraft in England was repealed in 1750; in Ireland, in 1821.

Such a law is now in full force in Mexico, and as appears from a late report from that very religious country where Catholicism reigns supreme, is faithfully executed.

No heretical "Swings" are found there, to thwart the divine command, "Thou shalt not suffer a witch to live." Swing and spirit mediums would be adjudged equally deserving of burning, the former for heresy, the latter for witchcraft. Plenty of witnesses would be found to testify to the truthfulness of the charges perferred. The Alcalde, who occupies a similar position as governor of a Mexican Province to that which John Calvin occupied to Geneva in Switzerland, at the time of the burning of Michael Servetus, would look upon the torture of Swing while roasting before a slow fire, with as much complacency as did Calvin when poor Servetus was calling upon Christ, the "Son of the Eternal God," to save him.

O! religion, what enormities are committed in thy name! How very like are thy vindictive characteristics in different ages of the world!

The following is a brief notice of an execution in England in 1698, and another in Mexico in 1874; and both strictly in accordance with divine command.

Is it possible that civilization abrogates God's laws, or is it more probable that all forms of religion are outgrowth of man's ignorance, eventually to be superceded by the Philosophy of Life?

In 1698, a girl 19 years of age having eaten a leaf of sorrel, which she got from a reputed witch, fell into convulsions and vomited. She is said to have vomited needles, pins, feathers, an iron knife a span long, egg shells, etc. The accused was immediately committed to the county jail, and at the assizes held soon after, was hanged and burned! In 1722, at Dornock, Southerland, an old woman was accused of being a witch. Her crime was, transforming her daughter into a pony, and getting her shod by the Devil, of which crime she was found guilty, and burned.

City of Mexico, May 18th, via Havana.—Senor Castilla, Alcalde of Jacoba, in the State of Sinaloa, has officially reported to the Prefect of his district, that on April 4th he arrested, tried, and burned alive, Jose Maria Bonilla and his wife Diega, for sorcery, it having been proven that they had bewitched one Silvestre Gacarias. The day before the execution, Citizen Porras as a final test, made Zacarias take three swallows of blessed water, whereupon the latter vomited fragments of blanket and bunches of hair. The Alcalde states that the people were exasperated against sorcerers, and demanded that they be burned, and the sentence was executed with his approval. He adds that he has his eye on other sorcerers against whom complaint has been made by the citizens.

The *Official Diario*, of this city, confirms the report of the outrage, and says that several families in town have since compelled the officer to burn another old woman and her son for the same cause. The General Government has asked the authorities of Sinaloa to send a detailed report of these proceedings, and to take measures to protect the lives of persons threatened with similar violence.

The Oakland Ghosts.

We are waiting with considerable anxiety for the report of Prof. Le Conte, Rev. J. K. McLean, and Hon. W. W. Crane, in regard to the wonderful manifestations that are occurring in Oakland, Cal. We hope that their erudition and keen discernment will enable them to comprehend the situation, without bringing to their aid poor dilapidated *psychic* force. If they think that the phenomenon is not of spiritual origin, but that the mysterious, incomprehensible and intangible *psychic* force is the cause thereof, it would be well for them to tame the wild fellow and make him subservient to the wishes of mortals. One of the most startling of the Oakland demonstrations, consisted in thrusting a large trunk through a closed door, in a manner that would bewilder anybody, and the way it traveled down the stairway, would seem to indicate that something besides blind force was the chief engineer of the occasion. If *psychic* force could do that, humanity should render it somewhat tame, if possible, and engage its services in porpelling cars and steamboats. Then, again, a door that was securely locked, was in a mysterious manner taken from its hinges, without withdrawing the bolts or injuring the lock. This indeed must have required great ingenuity, and demonstrates to a remarkable degree the singular intelligence and skill of Mr. Psychic, providing he did the job. Let the committee practice on that wonderful exploit, and they may succeed in inducing this highly distinguished character, Mr. Psychic, to inform them how it is done. We wait patiently for the report of this learned committee.

See Mrs. M. S. Barber's advertisement, "Old King Time cornered at last." And Mrs. O. S. Matteson's, "A Diamond Set for $1.00.

Prison Reform.

The Industrial Congress which has been in session in Rochester, N. Y., has, among other things, been bending its energies to solve the problem of prison labor. They have taken the highest moral ground that prisons were for reform, and not for mere punishment, and that the convict has a right to work and lay up money for himself, so that when his term of imprisonment expires he may have a fund wherewith to start life anew, and not be forced to return to a career of crime. They also take the very reasonable ground that skilled labor is equally valuable whether within or without the walls of a prison, and should command the same price from the contractors who desire it. The Committee which was appointed to grapple with this subject made a report, of which the following is a summary:

"Denouncing prison labor, as at present conducted, as gross injustice to the convicts, a wrong to honest labor, and a fraud on the State. Belief that convicts should labor and be self-supporting; but the great object to be reform, and not to compete with honest labor; let the wages in prisons be the same as honest labor, and the profits accruing be used by the State for the payment of the fines or expense of crimes; for the support of the convict's family during imprisonment; a fund for the convict's use after liberation; in the absence of all these, to the schools of the State.

Liberal Tendencies.

A correspondent of the Chicago *Tribune*, writing from Boston, gives encouraging reports of the general tendency towards Liberalism. He says:

"A few weeks ago, in a little New England village, I found among the Methodists all the principles of Spiritualism, a belief in the presence of spirits, their aid in good, and their hindrance of evil or unsuccessful action. From that small place, with its lowly worshipers, for most of them were mechanics, many with a difficulty about their aspirates, genuine Dissenters, to this educated community of the highest culture, I come to find the same belief expressed. Others have taken the other path, and of these the ultra-Radical prophets are Weiss, Alger, and others of that ilk. It seems as if all sects were fast being merged into one or other of these widely diverging paths, which may yet come together, even as extremes are said to meet, in a Millennium of moral ethics, which may be desirable, but, at a distance, looks as if it would be stupid,—a communism of thought and idea, revealing a dead level of intellectual life."

Letters of Fellowship.

The Religio-Philosophical Society granted letters of fellowship and ordination to Brothers Harry Bastian and Malcolm Taylor, on the 24th of May, 1874, constituting them "regular ministers of the gospel," and authorizing them to solemnize marriages anywhere in the United States or Territories, in due form of law.

Removal.

Dr. H. P. Fairfield says: "I am moving back to Massachusetts, to my old home, Greenwich village, and you will please to so address the Journal to me. That will be my address hereafter. I will soon write you an article placing myself right in the Journal. God bless you in your good work for humanity."

Little Bouquet.

The June number of the Little Bouquet will reach all regular subscribers before this number of the Journal is received. It is the best number of that gem of beauty that has yet been published. Indeed it will excel any magazine ever yet published for the enlightenment of the youth and children. Every Spiritualist and liberal minded parent should subscribe for it.

Terms $1.50 a year. Address Little Bouquet, Chicago, Ill. Specimen copies sent on receipt of five cents.

Bro. M. E. Taylor, of Mich., proposes to lecture to any society in the States of Michigan, Ohio, Indiana, Missouri, Illinois, Pennsylvania, New York, Wisconsin, or Iowa, three months, speaking twice on each Sabbath, for fifty dollars, provided said society will board him and his horse free of charge during that time. Should any society wish to make such contract, it can address the same to Hanover, Jackson Co., Mich., care of A. A. Freeman, Esq.

Levi Lewis writes there will be a Grove Meeting in Bedford, Monroe Co., Mich., the last Sunday in June. All true and reliable Spiritualists are cordially invited to attend. The meeting will commence at 10 o'clock A. M. All wishing to attend must come prepared with their baskets bountifully supplied with the staff of life.

Bro. J. R. Riblett, Editor and Proprietor of the *Independent*, of Ackley, Iowa, gave us a fraternal call on the 20th inst. Bro. R. is a young man of intelligence and full of vim—just the man to make his mark favorably. As a Brother Editor and Spiritualist, he has our best wishes for his prosperity, and our right hand of fellowship.

Bro. A. J. Perkins informs us that Mrs. Parry will lecture at Plainfield, Ill., on the evenings of May 28th, 29th, 30th and 31st.

H. Shipper and S. Hesselgrave wrote to this office on business, but gave no post office address.

Samuel Shimer sends $6 to this office, but gives no post office address.

We received a letter from London, Minn., dated Feb. 16th; containing $9.40, but no signature attached. Will the sender please give name.

Bro. R. H. Winslow, we are sorry to say, is confined to his house, at home, in Batavia, Ill. He is expected to be able to go out soon. Address him at the above named place.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The New Church (Swedenborgian) and Spiritualism.

It has been said that family quarrels are always the most bitter, and that the nearer the relationship of individuals the more intense will be their antagonism if such occur.

This is illustrated by the general tone of the members of the New Church. They claim, and we think, justly, that Emmanuel Swedenborg was a medium, while they denounce all modern mediums as impostors, or if they admit of communications, say they are all "from the hells."

We believe that Swedenborg was one of the best mediums that ever lived, and it is upon his mediumship and the writings which have resulted therefrom that the fabric of the New Church has been erected. We have before us a lecture delivered by Rev. Chauncey Giles of New York, one of the leading members of the New Church, a man of high intellectual and moral power, and we shall quote from this and make our comments. He tells us "It is not spiritism, with which it is so often confounded. It has less in common with that remarkable phenomenon than it has with any other church or form of religious belief. Our doctrines give us the means of understanding it, and clearly point out the great danger of tampering with it; but they have no accord with it; and as a church we have no sympathy with its principles or practices."

This is rather indefinite, but the inference is that he refers to modern Spiritualism, under the term "Spiritism," which is generally used in a sneering way. We admit that there is, and has been, a great amount of folly and fanaticism connected with Spiritualism; that there are mediums who are not reliable, and many who do foolish things, but the spiritual philosophy is so grand that all this folly and fanaticism can not stay its onward progress. It is a religion so pure and noble in its character that all the fraud and dishonesty which weak men and women have exhibited in connection with it, have not tarnished its fair escutcheon.

Spiritualism teaches that all classes and conditions of spirits can come back and communicate if they can find mediums adapted to their conditions. From all these the thoughtful mind may gather profound lessons of wisdom.

Mr. Giles says "The New Church is not Swedenborgianism. Swedenborg is no more the author of it than Newton is the author of the solar system. We gratefully acknowledge the fact that he was the divinely appointed instrument for communicating this system of spiritual truth to men; and in doing it, we believe he has performed the greatest service that was ever rendered to the world by any man. But the New Church is larger than any one man, or any society of men, as the ocean of light is broader and deeper than any plant or forest can embody, than earth or ocean reflect."

So, we say, Spiritualism is not Andrew Jackson Davisism, or Katie Foxism, or Judge Edmondism, but it is truth revealed through mediums to all mankind.

Mr. Giles says the New Church "Is a new dispensation of divine truth; a new spiritual age; a new era in the spiritual progress of humanity. The progress of the race is by distinct steps. It is more than development, more than ascent along an inclined plane; it is ascent from lower to higher, and different degrees of knowledge, being, happiness. Humanity advances in both ways—by the discovery of new principles, and then by the development of those principles. The distinct step occurs only at long intervals; it marks the eras in the life of humanity. The New Church is such a step in the spiritual life of the race.

'The New Church accepts all the great spiritual truths common to Christianity; but it makes a new use of them. It regards them from the spirit, and in the light of the spirit their real significance is seen. The promise is fulfilled, 'In thy light shall we see light.'

'Having obtained our 'place to stand,' let us notice some of the results which logically follow. Let us see how man, the spiritual world, the revelation which the Lord has made to us in the Sacred Scriptures, the Lord and this life look from it, and learn how they are related to each other."

By the Lord we understand he means Jesus of Nazareth, and by the Sacred Scriptures, the Old and New Testaments.

Spirits teach that Jesus was a medium, a human being, and that the so-called Sacred Scriptures are but a small part of the sacred writings of humanity, of which all nations have had more or less, and that all these are spiritual communications modified and stamped by the character of the writers and the people among whom they lived. They teach that there is a living inspiration to-day superior to that of any former day, because man has progressed in knowledge and approached nearer to the Spirit-world, from whence all inspiration comes.

Swedenborgians themselves take great liberties with the Sacred Scriptures. The doctrine of correspondences, as instituted by Swedenborg, makes these scriptures all subject to the inspiration of those who read the correspondences in them, and we think it is just as it should be, for there is no inspiration that is not subject to the test of the living inspiration of to-day. We quote again from the lecture, and will say that the spirits teach us these things:

MAN MEASURED BY THE SPIRIT.

"The spirit is the real man. Man is a spirit and has a material body, which is merely a temporary garment for momentary use. As a spirit, man is in the human form, has brain and heart, eye and hand, and every organ external and internal which belongs to a human being. The body is cast into the mould of the spirit, receives all its power from it, and in every particular is merely an instrument for the service of the spirit. When man knows and heartily believes that he is a spirit, he weighs all values in the balances of the spirit. Everything is good which removes obstacles to his spiritual growth and promotes it; labor, hindrance, failure, poverty, pain. Everything is dust and poison which stimulates and feeds the natural at the expense of the spiritual, though it may be gold, honor, power. One step in spiritual progress outweighs the wealth and honor and glory of the world. From the serene point of the spirit, what contradictions are reconciled; what enigmas which have torn multitudes to pieces, are solved! Even death, that great enigma, which has been the terror of humanity in all ages, is seen to be an orderly step in life. Thus, the new age reverses common opinion, and will, in time, reverse the general feeling upon this subject.

THE SPIRITUAL WORLD VIEWED IN ITS OWN LIGHT.

'If we look at the spiritual world, the home of a man as a spiritual being, we shall see as great a transformation from common opinion formed from an earthly point of view as we have in relation to man himself. From the earth, and seen darkly through the glass of nature, the spiritual world has appeared dim, vague, unreal; a realm of silence and darkness, the habitation of formless ghosts, waiting through the long night of the ages to be re-embodied, and to regain substantial existence. I know there is much said and sung of the joys of heaven and the torments of hell. But, after all, it is unreal. The result is a confusion of ideas, doubts, disbelief. The real, unconscious, heart-belief of the Christian world has been, and to a very great extent is now, that we know nothing, and can know nothing, definitely and certainly concerning the future world. But from our point of view, it is the real world. This world is the shadow, that is the substance; this is the fleeting, that is the permanent; this the vague, the indistinct, the rude, the simple; that is the definite, the clear, the complex. Its objects are more numerous, more various in form, color, quality, and more glorious in beauty than any material object can be; the lines which distinguish one object from another are more finely and sharply drawn, and the objects themselves are more distinct to every sense. The habitations of our fathers and friends who have passed on before us, are so beautiful that words cannot describe them, and all the relations of the angelic men and women to each other, and to the outward world, are adapted to the state of each one with perfect exactness. Every one rises or falls to his level, and is drawn to his place with unerring certainty, and finds those conditions which are absolutely the best for his good and the good of the whole community, and what is still better, every one in the heavens recognizes his place, and delights to be in it. Heaven is an orderly society which grows out of human conditions, human attainments, in which the freest play and the largest scope is given for the exercise and development of every human faculty, and the attainment of every human aspiration."

After reading the above we are scarcely prepared for such statements as follows:

THE BIBLE A DIVINE BOOK.

"But I pass on to notice how the Bible looks from this point of view. If God is its author, and if it contains a revelation of spiritual and divine truth, it must be a very different book from one of merely human composition. It must be as much superior to any human book as its author is superior to man. An infinitely wise being could not write, or cause to be written, an imperfect book. If it contains infinite wisdom and we can find the key to its mysteries, we shall be fortunate indeed. This will be a new step in human progress.

'To understand is to know the secret the use of fact and form. Can you understand the earth and the heavens before you have learned their secret? Can you discover the mystery in a 'thus saith the Lord' when you regard it from without, when you measure it by grammar and lexicon? Eighteen centuries of study declare that it is impossible. And now, more than ever before, are men giving up the Bible as a revelation of the thought and will of God, and regarding it as the thought of Moses, of David and John, because they cannot understand it. And they cannot understand it because they measure it by the rules of books of human composition, and deny that it contains anything but natural facts. The New Church, on the contrary, regards it as an absolutely divine book, written in a divine style, and as much superior to any book of merely human composition as a living man is superior to a marble image of a man.

APPARENT CONTRADICTIONS RECONCILED.

"The Bible is the most contradictory of books when viewed from the letter, but it is no more contradictory than nature when viewed from the circumference and judged by the senses. Get the true point of view and all the facts and particular forms fall into their places, and are seen to be perfect parts of a harmonious whole. The letter of revelations is like the windows in a grand cathedral. While we regard them from without we see bits of glass, irregular in form, various in color, artificially connected, with no necessary order or harmony.

'Now let us pass within and get the true point of view. What a change greets us! The windows are a blaze of glory. The figures stand out in clear and living personality. We see unity of design, orderly sequence, economy and fitness of means, delicate skill in their handlings and complete success in their effect. There is no break in their connections, no bungling patchwork, no blank spaces, no contradictory effects. Light and shadow all blend in harmony; beautiful and glorious figures stand out in distinct form and clear radiance as revelations of the skill, power, and genius of the artist.

'So it is with the letter of the word. The books which compose the Bible are windows in the grand temple of the universe; earth is without, heaven within.

ANOTHER NEW STEP.

'If the New Church has found the means of substantiating the fact that the Bible is the word of God, that it is a divine truth, written in a divine style, is a revelation of divine truth, and every way worthy of its divine author; if it has discovered the key to its real meaning, the point of view in which all its apparent contradictions are reconciled, and its doctrines are seen in such a clear, rational light that they come home to the mind with undoubted conviction; and if through the parting clouds of the latter they disclose a new world, distinct, substantial, glorious, our eternal home—every intelligent man and woman will say, this is a new step in the spiritual progress of humanity; this is what we want."

After speaking of Christ as being God and God Christ and declaring that the New Church is Unitarian, he closes in the following words:

THE CENTRAL PRINCIPLE OF FAITH.

"The idea of God is central to all our knowledge and all our conceptions of spiritual and divine truths, and enters into all our motives of action and our hopes for the future. Get a clear, consistent, unitary idea of God, of God as a personal being, warm with human affections, allied to us by human sympathies, gentle, patient, loving, not a cold and vague abstraction, a mighty, invisible force; but a friend, a father, a saviour, the embodiment and source of all tender and beautiful humanities; but yet omniscient, omnipotent, the fountain of all life,—get such a view which satisfies all the demands of creation, revelation, reason and human affection, and you have settled all questions, you have solved the enigmas of life. The seals are broken, and the volume of infinite truth and the way of endless attainment lie open before you. All things become new, because they are seen in a new light; they have new meanings, new uses, new forms, new relations, and you are constantly advancing to new results."

We read that Ephraim is wedded to his idols, let him alone—Swedenborg has described the Spirit-world, the heavens and the hells so that his followers get many very correct and beautiful idea of them, but as well might we take the old charts of the earlier navigators to lay out the geography of the world, as to take the writings of any seer of the past, when the means of discovery and correct observation and scientific data, have been increased even more on the spiritual than on the physical plane of life. Spiritualism is the religion of the age and the people, it comes with light adapted to all conditions, and is making such rapid strides that the sneers of the bigoted, the opposition of the sectarian, or the indifference of the ignorant cannot stay its progress. We rejoice to see it permeating all conditions of society and leavening the world.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

(For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.)

Christian Sharps.

COMMUNICATIONS THROUGH KATIE B. ROBINSON.

How do you do, Doctor Child? God bless you. I see now what our work is and has been, and I am glad I worked with you. These things are not now new to me. I knew that if God permitted my spirit to live after I left the form, I would return again. I regret nothing of the past, especially what I have done for mediums and Spiritualists, because that is the way to help on the good cause. My reception in Spirit-life was better than I thought I deserved.

Oh! how beautiful! Words can not express the heavenly places and homes I have already seen. I see that there is a great deal to be done yet to educate even the Spiritualists in regard to the grandeur and beauty of this home.

It will be my effort to search and try to find out all the means I can to enable us to show ourselves to the people. I shall work at this with my whole soul as you know I did everything I undertook while in the form.

PROFESSOR HARE, REV. JOHN PIERPONT AND HORACE GREELEY

were present. Mr. Greeley said: I wish to tell you that a band of spirits with whom we are associated have been endeavoring to get more control of the leading minds of the press of this country. We desire to see this important educational means elevated. We hope the time will soon come when spiritual truths will not be ridiculed and sneered at by the press. We are getting control rapidly. Boston is going ahead pretty well. New York is rather slow. Philadelphia is coming up much better. I believe that the truth is to come out here and in the West, more than anywhere else. I love the old pioneers that are around your city, Wm. Penn and others, and we look forward to the coming centennial with much pleasure.

FATHER PIERPONT.

"He said: May God bless you and enable you to give forth a light to the world that shall shine undimmed throughout eternity. I am still working for the cause of Spiritualism on earth. I return with love to all, and am seeking to help the true Spiritualists everywhere.

MARGARET PRIOR,

of Vineland. She said, This is friend Katie's house. I remember it now. I did not know where I was. I am just as happy as I can be. Thee knows I have found George. He met me. Give my love to all my friends. Tell Thomas McClintock and Mary Ann, and Wilson Prior, that I come here, and I would like to send them an [illegible] of love from my new home.

The materializations at Mr. and Mrs. Holmes seances have been steadily improving. May 12th, a spirit of an Indian announced his name as Romahun Roy. Then came a spirit announcing herself as Katie King. She presented the most distinct form that we have ever seen materialized, either at Dr. Slade's or at Moravia. She called us all "stupid." Her voice is quite distinct and audible. She said, "Flora Cook, my medium in London, is sick to-day, but not very ill."

The next day she came again and said to me, "Dr. Child, I wish you would write to Willie Harrison of the *London Spiritualist* and tell him I am here in Philadelphia, and you have seen me twice." The next evening she said, "I thank you, Dr. Child, for writing to Mr. Harrison. I wish you would write to my medium and tell her to come here. Tell her I am here. Her address is Miss Flora E. Cook, No. 6 Bruce Villas, Richmond Road, London East."

She called us all "stupid" again, and said, "tell my medium my hair curls," and then she showed us a long curl of fine silky hair, and permitted me to handle it. She said "I think Prof. Crooks is nonsense. He is an old maid. He has plagued my medium badly. Prof. Crooks gets all the wires and strings and lamps and everything about him. I don't like him. He is stupid."

May 15th, Katie came again. Several hands were put out and took five oranges from parties in the circle. She shook hands with a number of us, and requested me to write to "Mr. Blackburn, and tell him to send her medium here, as they will kill her if she stays there." Katie said she was "in London to-day and that she could come here just as quick as thought."

May 16th, Several spirits had been recognized but were unable to speak. Katie called us all "stupid;" said "Prof. Crooks is a humbug; he will kill my medium if she don't come away. Write to Mr. Blackburn, care of Willie Harrison.

I used to go to this medium's seances on Quebec street, London. In answer to questions she said, "I have been in the Spirit-world one hundred years. I was eighteen years old when I went over. My father was Morgan the pirate; his real name was King, and that is my name.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

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Mr. Howland do do	1.00
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BANNER OF LIGHT for sale at the office of this paper. tf

New Publications.

Religion and the State, by Alvah Hovey, D. D. Boston: Estes & Lauriat. In this little work of 175 pages, the author treats on the following subjects: The Kingdom of Christ, The State, Protection of Life by the State, Protection of Liberty by the State, The Lord's Day, The Bible in Schools, Protection of Property, Charitable Establishments, General Observations and Résumé. These articles were published sometime ago in the *Examiner and Chronicle* of New York, and were consequently directed in a course of thought best adapted to the religious constituency who were to read them. However, they are written in a spirit of loyalty, both to religion and government, and will greatly aid in clearing the minds of many good Christians who deem it sacrilege to even hint at taxation of church property, and who hold their breath in holy horror at the thought of eliminating Bible exercises from the common school. We cordially greet this little book and believe it a valuable chapter in a discussion which daily increases in interest.

ELENA, a novel by L. N. Comyn, Boston, Estes & Lauriat. This is an Italian tale, full of war, love and romance. Those who are partial to this class of literature will be pleased with this novel.

A BRIEF narrative of the Hutchinson Family, sixteen sons and daughters of the "Tribe of Jesse," by "Joshua." Boston, Lee & Shepard. This is a very readable history of a well known family of singers, and cannot fail to be read with interest by thousands who have had the good fortune to listen to the soul stirring performances of the "Tribe of Jesse."

THE ATLANTIC for June, closes the thirty third volume of this standard monthly, which, unlike many enterprises, improves and also grows more sprightly with age. Our readers who followed Robert Dale Owen through his series of articles last year, will hail with pleasure the article in this number and hope for a further installment monthly. H. O. Houghton & Co., Boston. Hurd & Houghton, N. Y.

THE HERALD OF HEALTH for June, is received and is as usual filled with matters of vital interest to all. Wood & Holbrook, publishers; 15 Laight street, New York.

CHIVALRIE.—Being an illustrated catalogue of Chivalrie, with the rules of the game. The fever for this new and elegant game is growing with wonderful rapidity. All interested can learn more fully concerning it by addressing West & Lee, Worcester, Mass., for a copy of this little work.

BABBITT'S HEALTH GUIDE.—The New York *Herald of Health* for June, speaks of this as a "remarkable work," and says the author "goes off into the region of the unknown, there to gather fresh truths for the hungry world. His opening paragraph defines his position. In it he says that "men have worn the medical, political and religious ruts so deep by centuries of travel, that they can hardly *see* out, much less *get* out, and so the dear people who are languishing and dying for higher truths must continue to suffer." His opposition to drugging sick folks, is strong enough to satisfy the most radical of the anti-drug school, and his belief in magnetics, fresh air, sleep, purity of life and progress goes far beyond that of a majority of writers. All through, the work abounds in earnest protests against abusing the life given us in the body, and new methods of making life sweeter and better, abound in every page.

SUMMERLAND MESSENGER, a monthly journal of art, literature and science, for the *Progressive Lyceum and Family Fireside*, T. P. James, editor, Boston, $1 00 per year. The first number of this neat little candidate for public favor [illegible] dium" who proposes to publish through the *Messenger* the new stories of Charles Dickens, before publishing them in book form.

BOOKS RECEIVED.

ESSAYS.—Ten Great Conversers, and other essays by William Mathews, LL. D., Professor of rhetoric and English literature in the University of Chicago, 12 mo., pp. 304. Chicago, S. C. Griggs & Co.

A DEFENCE OF CHRISTIANITY.—Modern doubt and Christian belief; a series of apologetic lectures, addressed to earnest seekers after truth. By Theodore Christlieb, D. D., University Preacher and Professor of theology at Bonn. Translated, with the author's sanction, chiefly by the Rev. H. U. Weitbrecht, M. A., Vicar of Easton Royal and Rural Dean. 8 vol., pp. 549. New York; Scribner, Armstrong & Co.

HOMES FOR WORKINGMEN.—Stories, by Edward E. Hale and others, on the homes of men who live in large towns. 12 mo., pp. 182. Boston; James R. Osgood & Co.

ILLUSTRIOUS SOLDIERS.—Sketches of illustrious soldiers. By James Grant Wilson. With four steel engravings and twenty-one autographs. 12 mo., pp. 484. New York; G. P. Putnam's Sons.

BADDECK.—Baddeck and that sort of thing. By Charles Dudley Warner, author of "My Summer in a Garden," etc. Square 16 mo., pp. 191. Boston; James R. Osgood & Co.

Passed to Spirit Life.

[*Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.*]

Died in Batavia, Ills., May 5th, 1874, of consumption, Mrs. ADELINA CORNELL, wife of D. B. Cornell, Esq., in the 61st year of her age.

Mrs. CORNELL was born in Granville, Washington Co., N. Y., Oct. 10th, 1813, was united in marriage to D. B. Cornell, in Hartford, same county in 1836, and removed with her family to Batavia in [illegible]. She had been in ill-health for the past twenty years, and during the last four months of her life was a great sufferer. She was perfectly conscious of all that transpired around her, giving to her friends directions as to the disposal of her remains. She was very happy in her last moments believing she was about to enter a better world, saying she "stood firm as a rock in her belief," and passed away without a struggle.

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[illegible]

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Items of Interest.

BRO. JONES:—May we not with pride, consistently and conscientiously congratulate ourselves as reformers, Spiritualists, mediums, on the rapid strides that science is making in all the departments of life—a harbinger of "Peace on earth, good will to man?" Progression is the order of the day; it is written everywhere —from the sands washed by the sea, to the mountain top kissed by the fog-bank of heaven.

Progress is the modern gospel. An enlightened peace seems about to dawn upon the world. Where base contentions once prevailed heavenly reciprocities at last shall stand forth, shining with heavenly splendor. Perhaps in no other direction does the rounding of old antagonisms into beautiful symmetry appear to better advantage than in the sphere of the wide-awake physician who has the spirit of our American civilization in him—a potent power. I refer to the death blow to quackery and maudlin swindlers by the application of the tests of advanced scientific information to the methods of applying magnetic power. The scholarly healer, starting from solid terra firma —anatomy and physiology—carries his knowledge outward into biology, psychology and psychometry. Here he enters into the sphere of causation. Physical science resurrected becomes a savior. The processes of induction, in this higher realm, give the anatomy of a nerve, and lay down, with an authoritative (because demonstrable) voice the laws which govern the distribution and redistribution of the nervous forces of our organic being. Understanding these important data, the operator can direct his power as scientifically as the navigator sails the seas.

This, then, is the sacred unity—enlightened scientific data as a lamp to guide the potential curative waves of magnetic life.

"We now stand upon the threshold of a new dispensation—the most golden that ever rolled in from the sea of the centuries. We recognize the truth that the human mind is a soil, and that education is a cultivation of that soil. Education brings out that which is hidden, straightens the crooked, embellishes the unsightly and equalizes the vigor and action of the faculties. Men's minds are imprisoned by whatsoever is false, evil, erroneous, authoritative, or respectable. We are here on earth expressly to grow.—A. J. DAVIS."

By this we are encouraged and incited to make new efforts; can well afford to "Labor and to wait." 'Tis the clearness and brightness of the inner light that reflects to the soul, the knowledge, "Well done, good and faithful servant." As our feet enter new paths, ofttimes the way seems dark and impenetrable; but as our pathway merges into broader fields, we as often look back upon footprints made in the sands of time, which are so easily washed from sight by the waters of misdirection, with commisseration. But hopeful for the future, with high resolves and earnest efforts we press forward, leaving landmarks, white tablets of immortality, that those coming after may take heart and not faint by the wayside, and their earth-lives go down into darkness and despair.

Oh! how delightful it is to meet souls all aglow with reverence for the exalted spirits of the heavenly world; souls appreciating the influx of the power from the heavens, that we are feeling in this day of ours; souls full of enthusiasm by the reasoning faculties, so that fanaticism does not frustrate the plans of the angels. We have met many such in our earth pilgrimage, and trust that the future may be a repetition of the past in this respect.

Last winter my system from overwork (pressure of business in my profession) needed rest and recuperation. Turning my face eastward, for the first time since I was a medium, left my business and took a short respite of only stopping place was my former home, Rochester, N. Y., where I was first developed as a medium—the spirits inspiring me with the heroism of the skies, breathing into my soul pure fragrance fresh from the love gardens of eternity.

My eventful life has been filled with episodes; my career has been brilliant; my efforts in alleviating human suffering successful, and appreciated; the light that has illuminated my pathway in life thus far, has never grown dim. When physically the weakest from over exertion in healing others, then came consolation speedy and prompt. Soft spirit voices have whispered to me in the spring time, summer and autumn of life, and in the winter of years will, I know, warble sweet melodies to my heart. Our sojourn in Rochester was necessarily brief. There are thousands of staunch, true Spiritualists in that city; also many mediums; magnetic physicians are appreciated, some of whom are overrun with business. We found this to be the case with Doctor Darrin. The doctor is a financial success. Doctor Babbitt should have had his name enrolled with Doctor Johnson's in his Health Guide. I have yet to learn that the rich exclude the poor, in receiving this heaven-sent gift of healing.

Thousands of our best cures have been made without money and without price. Still we are happy and can pay one hundred cents on every dollar that we owe.

When in New York we visited several mediums of note. We called upon Dr. Slade, and witnessed with pleasure and delight the wonderful and convincing testimony of spirit communing and individuality. He is a noted medium, and excites wonder and surprise in those that visit him, and withal his gentlemanly deportment has made him a host of warm friends. Dr. Slade is one of our very best and most reliable test mediums. We next called on Doctor Mansfield, whose mediumship is of a high order; a man of culture and refinement. He gave us test upon test of the most convincing character. We had several sittings with the doctor, and each one was to our entire satisfaction. The communications were of a personal character, and would fail to interest the reader. I might mention the following, however, as remarkable tests: One morning on entering the doctor's office, his hand was controlled and wrote, "Do you remember I was with you, 413 Chestnut street, Philadelphia. —BENJ. RUSH."

This, the medium knew nothing of, and it was a most excellent test. Several relatives wrote short messages and signed their names. Among the communications was one from my Indian spirit who helps me in healing. He wrote me a long communication and gave his name, Win-ka-chee, which name I have known him by for years. Being an entire stranger to Doctor Mansfield, this was, indeed, a remarkable test.

Desiring magnetic treatment ourself, we called upon Doctor J. E. Briggs. We were very favorably impressed with the doctor. He is a gentleman of culture and an educated physician. He gave me one treatment; his magnetism was fine and soothing, and it done us good. He has most excellent success as a healer, and we wish him God speed. By the spirits, advice we took a few treatments from Doctor Louis Schlesinger, the reformed Jew, who gave up a quarter of a million of dollars and entered the field as a healer. He possesses a strong, healthy physical organization, with a wonderful stock of animal life, and ought to be a most successful healer. The doctor has performed hundreds of remarkable cures. The great and well known actor, Joe. Jefferson, had lost his sight, and after repeated failures on the part of the best physicians in New York, the doctor speedily restored him. The doctor's treatments done great good.

Last, but not least, we called on Andrew J and Mary F. Davis. This meeting gladdened our hearts not a little. Their united lives is a devotion to truth, and the harmony of their souls can not fail in finding an echo in the hearts of all truth lovers. "Well done, good and faithful servant," methinks, is already written over the gateway of heaven. We will not do homage to man, but will rejoice that human brains can be illuminated, lighting up the pathway of inspiration, for all coming generations. Everybody should get Andrew Jackson Davis' works and read them.

"Oh, Helper! Oh, Healer! whoever thou art,
Let love, like an angel, abide in thy heart;
Let mercy plead low for the sinful and wrong,
Let might, born of justice and right, make thee strong;
Then help shall descend at thy call from above,
And peace in thy bosom shall rest like a dove.

DUMONT C. DAKE, M. D.

Health Institute, 244 Wabash Avenue, Chicago, Illinois.

Male and Female Made He Them.

My attention having been called to the article entitled: "Is the distinction of sex eternal," in the Journal of April 4th, by Hudson Tuttle, I would say that while I take no issue with the conclusions of the writer on this subject, there appears to me, an error in the premises from which those conclusions are drawn —namely: "That sex is an accident of mortal being." I have nought to do with the distinctions of sex in a future state of being. I know not whether such distinction survives our mortal change or whether it perishes with the putting off of "this muddy vesture of decay." But I think I am not over-bold in saying that I do know that the sexual principle is inherent in the constitution. I will not say of the universe, though that may follow; but of the human being and not only of the human animal, but of every species and individual of the lower grades of animal life. Vegetable organisms are not under discussion in this article; neither are those higher organisms—if such exist, that are called angels or spirits. I will not retort upon this gentleman the language he employs toward his opponents, and say, "that a slight acquaintance with the rudiments of embryology would have saved this writer from the egregious folly of such statements." But I will say that a more thorough acquaintance with the rudiments of sexual physiology, in the light of its later revelations, might have saved him from a possible error in his premises.

It is not at all surprising, nor at all to that gentleman's discredit, that the most important contribution to our knowledge of the laws of sex, ever made, has been made, probably, without the sphere of his observation. Otherwise, he could not possibly have ignored it in his article. It has not been incorporated as yet into English or American medical literature, nor has it been made familiar to the minds of many of the medical fraternity in this country. I allude to the discovery, made within a comparatively short time, by Prof. Sixt of Germany, of the true significance of the duality of the sexual apparatus. It is in this circumstance, the anatomical duality of the sexual organism, that the true explanation of the law of sex is to be looked for. For what purpose is the secerning, or seed-secreting apparatus of the male organism made double, if not for the purpose of providing for the procreation of two sexes? For what purpose are the ovaries and the mammæ of the female made double, if not for the conception and nourishment of two kinds of human or other beings? The experiments of Prof. Sixt prove conclusively that the right testicle of the male secretes male sperm, and the left female sperm. Moreover that, in correspondence thereto, the right ovary of the female contains and sends out male ovæ, and the left female ovæ, and that the condition of the conception of male offspring is, the union or contact of male sperm with male ovæ, and exactly the reverse for the conception of female offspring.

These facts have never been successfully controverted either by argument or experiment. They show that the "differentiations of sex,"—so far from being an accident of the fœtal stage of development, or any other stage, inhere in the nature, and are provided for in the structure of the organization. The sex of the future chick can, in most cases, be successfully predicted from the shape of the egg, if corresponding to the shape and proportions of the sex it represents. The origin of sex is, therefore, in the arrangement of the molecular atoms that comprise the germ cell of the ovum, previous to birth, and previous to conception; and is expressly provided for in the anatomy of the organs of generation. From the experiments noted above the conclusion is that the distinction of sex inheres in the primordial germ. It is true that there is great advancement in the growth of the germ before its structure reveals its sex; but this does not prove that sex is not determined before it is revealed. Our means of observation are limited; we cannot trace a resemblance to a human being even as a whole, back to protoplasm, much less the distinctions of sex therein. We can only be guided to our conclusions as to the remote origin of phenomena by reason employed upon such facts as we are able to discern. Reasoning so in this case—from the most recently developed facts, my conclusion is that the sex of things is a predetermined condition, so far as this life is concerned at the least. As for the phenomenon of the hermaphrodite, he, she, or it, is the product of a double female ovum, or double ovum from the female ovaries; that is, a union of two ovæ, a male and a female, impregnated by both male and female sperm, so that the result is partly both and rightly neither. And so far from being an argument against inherent sexuality, is a good illustration of its law. That, there are women with some of the mental qualities supposed to be the exclusive property of men, and men with feminine traits of character, is true, and these are indeed, accidents of the organization, without special law or provision of nature, and out of the province of a discussion on the law of sex.

H. P. SHOVE, M. D.

Knoxville, Pa.

Mr. Daniel Douglass Home.

This distinguished medium, in a private letter to a friend in England, says:

"You will be sorry to hear that my health has but very little improved, and that I will be unable to visit England this Spring, as I intended doing. From time to time I have had some very beautiful seances this winter, and I trust have done a little good; but I am anxious to do more. The kind guardian spirits have arranged what I am to do this summer for my recovery, and I can only hope for success."

In speaking of Mr. Home, the *Medium and Daybreak* of England, says:

"The sympathy evoked by Mr. Home's sufferings is intensified by observing the eagerness with which he desires to avail himself of the wonderful powers which Providence has bestowed upon him for enlightening mankind on the great question of Spiritual existence. Aided alone by spirit power, Mr. Home has extended his influence into the highest society which this earth affords,—a personal success which might be coveted by the most advantageously circumstanced. Mr. Home's address is, Poste Restante, Geneva, Switzerland. We shall give his protrait in a few weeks."

Voices from the People.

COUNCIL BLUFFS, IOWA.—Her Child writes. —My mother, Mrs. C. Follette who is 80 years of age, has fallen in love with your paper, and wishes to take it.

Well, she may. It will serve as a lamp to her feet while the angels hold the beacon light on the other shore, towards which she is rapidly drifting. —ED. JOURNAL.

ALLEGHANY, N. Y.—C. A. Wakefield writes.—I have seen several of your papers and wish to know more of this beautiful and liberal doctrine. Please find enclosed 75 cents for three copies three months, to the inclosed names.

And this is the sentiment of thousands of the most intelligent men and women scattered all over the country. They have but to see to admire the teachings of the RELIGIO-PHILOSOPHICAL JOURNAL.—ED. JOURNAL.

FAIRPLAY, COL.—E. S. Thompson writes.—I hope to pay in advance for the JOURNAL, so long as S. S. Jones edits it. I once before wrote you I would like very much to see the photograph of the most resolute and daring man in the West.

LAPEER, MICH.—A Subscriber writes.—As I have only read your paper for a short time I have but little to say beyond this—I have received more light and food for my soul in its perusal than I have from any other Spiritual paper for a year's time.

HOLT, MICH.—H. N. Holmes writes.—This makes eleven subscribers I have sent for the JOURNAL. It tells of a great many wonderful things that the spirits have done, but they are away off somewhere. Why don't they come here?

Thanks for all that you and others do to circulate the JOURNAL.

In reply to your question, we would say, if a few of you will join and hold circles for development, as recommended in a recent number of this paper, you will soon have plenty of good manifestations from your spirit friends, at home.—ED. JOURNAL.

SACRAMENTO, CAL.—Mrs. R. A. Dupee, formerly from Oregon, is the first one to complain to us for publishing the "Voices from the People." Our readers will agree with us that it is a very singular complaint for a true Spiritualists to make.

From week to week from the *voices*, the Spiritualists, through the world, learn the sentiments of Spiritualists everywhere.

Those columns are the standpoints of observation, that overlook the Spiritualistic fraternity. The names and residences are always given. It affords a valuable means for correspondence with intelligent people who let their light shine to the enlightenment of the world.

Mrs. Dupee speaks in high terms of the Children's Progressive Lyceum at Sacramento. The officers are efficient, and the children are happy.

RIPTON, VT.—Samuel Damon writes.—When people ask me my views of God, I tell them he is the great Positive; that it takes both God and man to make all things. God can not make a watch, an engine, or any such machinery, neither can man make the material from which to construct the machinery. In the matter of what constitutes the body or the spirit or spiritual body, I think that A. J. Davis has the most reasonable views.

PARIS, TEX.—R. R. Roberts, M. D., writes.—I have been out on a lecturing tour of two months, during which period I spoke in Sherman, Denison, Whitesboro, Gainesville, Pilot Point, Denton, Louisville, and Houg Grove, giving from two to six lectures in a place. I found the people willing and glad to attend my lectures, except in Denton, where an organized mob, headed by the officers of the law, and sustained by the miserable Christian editor of the *Monitor*, attempted to deter me from finishing my course, but they ignobly failed. Intolerance is a despicable crime, and one of the lingering remains of barbarism.

MORRISTOWN, MINN.—Harriet E. Pope writes.—You see by the names I send you, that we still live, and that others are trying to learn of our beautiful philosophy. The persons to whom the JOURNAL is to be sent, are all investigators, trying to solve the problem, "If a man die, shall he live again." I have just received a photograph of one of Anderson's pictures, which you sell, and it is pronounced by all who see it, to be the finest specimen of work they ever saw. It seems to me that such phases of mediumship, as Anderson's, Bastian and Taylor's, and others, ought to open wide the gates of the future, that all may see and know that Spiritualism is true. Long live the JOURNAL, and all workers in the field.

HARRISBURGH, O.—E. Manning writes.—I will now tell you just what occurred at the sitting I had with Sister Blair. She was immediately influenced by her Indian guide, who controls her organs of speech. She asked me no questions. During the sitting, while painting or delineating character, she is totally unconscious of all that transpires. She never had any knowledge of painting herself, nor does she claim to be any thing else than an instrument in the hands of her spirit guides. She commenced a $20 painting for me and made very considerable progress in an hour. Her Indian control says every flower she paints is brought there by the spirits, and copied by the painter-man, as she calls her mechanical control.

HOCKRAN'S MILLS, PA.—I have often said that after death, the spirit took a journey to a land whence no traveler ever returned. I said this in the presence of people who claimed to have seen and heard what they styled ghosts. I know, as all the neighbors here, that at a dancing party, some twenty years ago, two individuals declared they saw a person who had been dead quite a long time. I told them they must have been mistaken—it was fancy; whereupon one declared, that if he had ever seen that individual in his lifetime, he saw him then and there. He also told me that he reached out his hand towards what he saw, and lo! it vanished. There is an instance of a house near by, where the occupants have frequently and distinctly heard footsteps about the house; and have heard the door open and close. Yet I can't believe; I must see and understand more fully what there is in these, to me, strange phenomena.

NEW YORK, CITY.—Dr. Thomas J. Lewis writes.—The only warmth and light the inhabitants of Gotham have received during the dull season, has been from one or two Spiritual Rostrums. Instead of having but two places in a city of half a million of people, where the natural spiritual gospel of angelic truth can be heard, there should be at least fifty places. But most of the creed churches are stealing and preaching our Spiritual thunder without giving due credit to the Rochester knockings, which has spread its gospel over the world, and knocked a vast amount of creed nonsense out of their prejudiced brains. Brother Lyman C. Howe's meetings are well attended, and prosperity seems to attend the Spiritual gatherings at Robinson's Hall. My wife's health has much improved since we left Chicago, and with her truthful clairvoyant powers, gives perfect satisfaction to all skeptics who call at our office. My associate, Dr. Tryon, is no doubt the best Psychometrical reader in America, and has completed a large work on the science of Psychometry, for the instruction of others, which will soon be published. Our office is now located at 1284 Broadway, cor. of Thirty-third St., where we will be pleased to meet all, who may wish their health restored.

EARLVILLE, IOWA.—Austin Healy writes.— You will find by reference to your books, that I have enjoyed the reading of your paper for the last two years "without money and without price." For the benevolence and courtesy thus extended to me, you have the inexpressible thanks of a palsied old man, now past 77 years. The "beautiful home" is not far removed from the flitting, yet ever onward course of earth life, and seems now at my time of life, to be luring me on "over the river," with an assurance that there my journey will end. Circumstances have changed, and now at my advanced age, I find myself able to send you the money for one year's subscription. I feel thankful that I am thus situated. If I can not remunerate you for the past, I can at least indemnify you for a short future—perhaps all I shall need. To be without your paper would be to deprive my remaining days of half their pleasure. As an old man, having a living hope in our beautiful faith, and a lively regard for the welfare of my kind in the future, you will pardon me for adding my tribute of simple praise for the course you have so persistently pursued in disabusing the public mind of any erroneous impressions it may have been prone to, that Woodhullism and Spiritualism are connected with each other, and in teaching that the former is damnable —the latter angelic.

Thanks, venerable Brother, for the remittance, if you feel to pay it. Give yourself no anxiety about any further remittance. Good angels inspiring others who are able to sustain our hands, the JOURNAL shall go to you week after week through your natural life, laden with words of love from the supra-mundane sphere, to which we are all rapidly tending. May your pathway for the few yet allotted years in mortal life, be strewn with flowers fragrant with the *aroma* of heaven and beauty ineffable.—ED. JOURNAL.

CHATTANOOGA, TENN.—P. R. Albert writes. —A large number of copies of the JOURNAL having been circulated here within the past few months, has caused a spirit of honest inquiry and sincere investigation to prevail to a very great extent in our heretofore benighted community. A good lecturer and test medium was earnestly demanded, and a few souls not lacking that precious article— moral courage, succeeded in engaging the services of the semi-trance speaker, Mrs. Annie C. Torrey, of Houston, Texas, to deliver a course of four lectures on Modern Spiritualism. A crowded house greeted the speaker at her first lecture. The second lecture drew a still larger audience and standing room was at a premium. It was a noticeable fact, that many prominent church people were present. All express themselves delighted with what they have heard. For the third lecture the largest hall in the city had to be procured, and half an hour before the time for commencement every seat in the house was occupied. Among the many questions propounded by the audience at this lecture, was the following "Are not all Spiritualists free lovers," to which Mrs. Torrey emphatically replied in her normal condition, no! though there are some free lovers that believe in the communication with the spirits of the departed, there are some orthodox who believe in the doctrine of free love." The reply, so pointed, was greeted with rapturous applause, though manifestations of this kind had been strictly forbidden. Mrs. Torrey goes from here to Huntsvill, Ala., where she has a brief engagement and from there she goes to Memphis, Tenn., for a month. Mrs. Torrey has given many public seances, to the satisfaction of all honest seekers after the truth, and in leaving us, those that have heard the lectures and been present at her seances regret her early departure for other fields of labor, and are unanimous in expressing an earnest desire that she may soon return in our midst, to complete the good work she has begun. May God ever bless this true and noble woman.

J. R. Riblett, of Ackley, Iowa, writes: Mrs. Morse's lectures here have awakened an interest that could easily be made of great good to the cause of truth. What we need is a good test medium. Thomas Harvey, of Heron, Minn, writes: Quite an excitement has been going on here this winter concerning a peat digger, who got under spirit control and healed a woman who had been confined to her bed for over six months with a sprained ankle. Some of the neighbors think that it was accomplished by the devil while others cry humbug; but I never before heard of the Devil or humbug being used to heal the sick successfully. Timothy Phillips, of Leavenworth, Kan., says I can but express my gratitude for the able way you conduct your paper—such a noble pure Spiritualistic way. Libbie Asher, of Butlerville, Iowa, says, I like the position that you have taken in regard to Woodhullism. J. Lodge, of Junction City, Kan., says, I like your paper very well—the best of any Spiritual paper I have seen. D. Winder, of Oxford, O., says that he occupied the pulpit some 30 years of his life, and spent some $2500 in propagating Christianity. But now he has outgrown old systems of theology, and can find a social home only in the new dispensation now developing on earth. R. Walker, of Wauconda, Ill., writes: Things are looking more healthy in our ranks. Your generalship is good. E. E. Hoyt, of Wayland, Mich., writes: I have been a believer in Spiritual manifestations for 25 years, but when Spiritualists or those that call themselves such, endorse free-love or Woodhullism, I have felt ashamed of the name almost, but that does not alter the fact of spirit intercourse. When I see the stand you have taken on this question, I wish every body to read your paper. Mrs. S. R. Ensign, of Bur Oak, Kan., writes: We like your valuable paper for the high stand it has taken in reference to Moses-Woodhullism. J. H. DeForce, of Cloverdale, Cal., writes: I like the stand you have taken in regard to free-love. John Adams, of Williamson, N. Y., says, "we are anxious inquirers after the truth, and much interested in Spiritualism that is free from free-loveism." J. Jones orders the JOURNAL, but does not give name of State. R. W. Power, of Centralia, Wis., writes that he likes the JOURNAL, and will remain a constant reader of it so long as it denounces the pernicious doctrine of Woodhullism. Nancy Adams, of Hartford, Ct., says she is being developed as a medium, and that Judge Edmonds inspired her to write. Mrs. M. C. Culver, of Eau Claire, Wis., rejoices in the course of the JOURNAL in denouncing free-loveism. J. G. Agnew, of Millerville, O., says that reading the JOURNAL has strengthened his convictions of the truth of Spiritualism. He says we give the orthodox and free-lovers many hard blows. He inquires why Spiritualist and Infidel papers are more expensive than political and religious papers. Spiritualism is comparatively young yet, and, of course, papers devoted to it, are not so generally circulated as those devoted to political and religious subjects, hence require a higher price. The time is not far distant when the case will be reversed, Spiritual literature will be the cheapest in the market, in consequence of the enormous demand for it. A. S. Markam, of Washington, Kan., thinks we are doing a good work against free-loveism. W. J. Atkinson, M. D., of Tipton, Mo., writes that he is at the service of Spiritualists, and will lecture on the "Science of Man," etc. He will also give magnetic and medical treatment. He is opposed to promiscuity, and claims that drunkenness leads to Woodhullism. All who wish the Doctor's services can direct as above. Abisha Cole, of Mt. Blanchard, O., says that he thanks us a thousand times for our paper; without it he says he probably would not have learned of Spiritualism. S. B. Bellah, M. H. Carskaden, J. A. Hall, S. S. Rosles, A. G. Nichols, H. H. Post, Leonard Dow, D. Hurst and G. A. Holland write to this office, but give no post office address. Mrs. Mary Calvert, of Beloit, Wis., writes: Our good Brother, T. B. Taylor, aroused quite a spirit of inquiry among the people here by his lecture given Sunday afternoon, on "Why am I a Spiritualist?" The cry came up from hundreds of hearts, give us a sign; or in other words, send us a good reliable medium for materializations, that we may know that our loved ones live. Mrs. Copeland writes from Iowa, speaking in high terms of the lectures of Mrs. H. Morse. M. A. Hines, of New Philadelphia, O., writes: I rejoice in your firm and decided stand against Woodhullism. May Spiritualism ever battle against the dross and dirt that naturally accumulates around a new edifice in its course of graceful erection. J. McRae, of Sunny Summit, Nova Scotia, writes: Before Moses Hull's deplorable fall, our cause was beginning to take root and grow here, but the foul stain of Woodhullism has killed it in the bud, interested inquirers and luke-warm friends have gone suddenly back on us. Wm. Samuby, of Ellsworth, (no State given) writes that the Liberals in his section are dead set against Woodhullism. J. W. Taylor, of Morpeth, Canada, sends us fifteen trial subscribers. Thanks, Brother, for your efforts in our behalf.

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MRS. A. H. ROBINSON,
Healing Psychometric & Business Medium,
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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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Mrs. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.

N.B.—MRS. ROBINSON will *hereafter give no private sittings to any one*. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 *Fourth* avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses *each case*, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative *never fails* to reproduce a good head of hair in *less than one year*, no matter how long the applicant may have been bald.

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A WONDERFUL WOMAN—An intensely interesting new novel, by May Agnes Fleming, author of "Guy Earlscourt's Wife." The N. Y. Telegram says: "For intense interest, this romance has not been surpassed since the time of Wilkie Collins' 'Woman in White,' or Mrs. Wood's 'East Lynne.'" ⁂ Price, $1.75.

LOYAL UNTO DEATH—A deeply interesting new English novel. One of the best that has appeared in England for many a day. ⁂ Price, $1.75.

BETSEY AND I ARE OUT—A Thanksgiving Story in verse, by Mrs. N. S. Emerson; embodying her famous ballad of "Betsey and I are Out," which has gained such celebrity, and been so widely copied throughout the country, as by another author. ⁂ Price, $1.50.

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☞ These books are all beautifully printed and bound. Sold everywhere—sent by mail, *postage free*, on receipt of price, by

G. W. CARLETON, & CO., Publishers,
Madison Square, New York.

New York Department.

BY..E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Heresy.

The Catholics had their Æcumenical Council for the purpose of the greater unity and power to meet the spread of heresy, and the Protestants goaded by the keen thrusts of the Scientists, Liberals, Spiritualists, etc., are flocking into each other's arms, and forming bonds of unity in the shape of Evangelical Alliances, World's Alliance, Tract Society, Sunday School Union, etc. The hosts of truth and error are marshaling for the great battle. In this great warfare Spiritualism takes the lead, and is at the van of progress, so far ahead of most church members as to be considered by them as fearfully dangerous in its tendencies. It differs so widely from their views that they conclude it must be of the devil, and yet there is such an inexpressible consolation and sweetness in the thought of communing with the departed dear ones that many church members and clergymen even stray into our assemblies to get comfort. A lady medium of New York, told me that many clergymen, doctors, merchants, and persons in the highest circles of society were constantly calling on her privately for sittings, and a medium from Philadelphia told me that five clergymen had been converted to Spiritualism by the indisputable facts and tests received through him. Judge Edmonds received letters from nearly all parts of the world asking for proofs of immortality.

But the departure from old trammels is seen inside of the church, which has changed immensely in a quarter of a century. Some of the pastors like Beecher, and your Swing of Chicago, have gone so far ahead of the general church as to alarm their members, and bring about church trials, and some of the leading metropolitan press here make any amount of fun of said conventions, and tell them to mind their own business, and allow each man to have freedom of opinion. My old friend, Rev. J. Hyatt Smith, a staunch Baptist, and one of their best preachers, advocates free communion, and this alarms the earnest and rather sulphuric and mercurial Rev. Mr. Fulton, who opposes him. The *New York Herald* gives Fulton a scathing notice and speaks of the puerile distinctions made by the Christian sects; the genuine Baptists insisting upon 60 gallons of water for baptism, while the others say a few drops will answer just as well. They thus insist upon quantity instead of quality, and quibble about useless forms when they should be in dead earnest about how to bless the suffering people around them.

As another evidence of sectarian decline it is surprising how generally such journals as the RELIGIO-PHILOSOPHICAL JOURNAL, BANNER OF LIGHT, and Spiritual and free-thinking books are spreading in all directions, and how the people's minds are becoming more and more indifferent to the old notions. A highly intelligent gentlemen just returned from Europe and now attending Robinson Hall here, to hear our truths and see our tests, says he has been around the world a good deal and has never seen a religion that shows good common sense until he heard Spiritualistic truths. The ablest men of Europe as he admits, are tending either to Spiritualism or Atheism. This gentleman had a special reason for inquiring into the truths of Spiritualism, as he had lately lost a dear friend, and wished to know the proofs of immortality. But hundreds of other points could be given on this side of the question which time and space must preclude. I sometimes rejoice "with exceeding great joy," when I see the people more and more opening their eyes to take in the higher and holier truths of life which shall so happify and beautify the whole man, healing the body and exalting the soul. By all means let us be heretical with reference to the follies of old beliefs, but true to all their truths, and then press forward to the still grander truths which are being let down from above.

A Catholic's Reasons for Becoming a Rationalist.

A. M. Cotte's letter in a late issue of the *Herald* has called forth other replies more numerous than those elicited by the letter to which his was an answer. And among the number from which to choose we select one by a native of sunny Italy, who signs himself "Rationalist." He was reared a Catholic, and he gives some of the reasons that induced him to give up that form of faith and accept one which he thinks is much simpler and more rational. His young mind, he says, set up an ideal God altogether different from the God which the catechism and the Bible revealed to him. "I felt," he says, "that the God of a universal deluge; who commanded Abraham to kill his son; who approved the selling at such price a plate of soup to a hungry brother, forgiving the same personage for deceiving his own father; the God destroying cities with men, women and children, by a sulphurous fire; sending the plagues in Egypt, and ordering Gideon to arise in the dark of night and murder the enemy, whom they styled enemy of God, for having a different religion from theirs, could not be mine. All this to me was not the work of God, but of men, and bad ones. Could the great Creator of the universe, a being personifying all perfect virtues to us known and more to us incomprehensible, kill, abate and destroy his own work? It is not more natural than for a human being to kill his own offspring—a thing which even the most ferocious animals do not do." "Rationalist," however, learned to believe in God and in the immortality of the soul; but he could not bring his mind to the reception of Christ, with all his philosophical and imperishable evangelical maxims of liberty, equality and truth as the Son of God. He could not believe that God required the mystery of a Trinity, which, he said, was borrowed from Brahma, Vishnu and Siva. He could not accept miracles as facts; nor could he accept the death of Christ as an atonement for humanity's sins, considering that this is among the smallest and meanest of all the planets in God's great universe. While he believes Christ to be the greatest of the great, he cannot accept him as the Son of God in the divine sense. "Rationalist" has, however, a creed of his own devising. It is briefly this:

Nature proves to him the existence of God, and the immensity and perfect harmony of the universe reveal his goodness and greatness and power. He believes that there are rules for men as there are rules for planets, but the former are to be guided by their intellect and reason in the choice of right and wrong. "Rationalist" believes also that religion is needful for man, be it ever so simple. He knows of no religion that teaches to do wrong; though all religions, and, he is sorry to say, "especially the Catholic, have been transfigured and even reversed by priests." What, he asks, will be the consequence? Catholicism will fall. And this, he says, is not a utopian idea of his, but is derived from the philosophy of history. He quotes Livius as predicting the decadence of all nations professing that religion, and cites for examples Italy, enslaved and abused for centuries and at the mercy of foreign tyrants which has shaken off or is shaking off the Roman yoke and coming again to the light. Spain, the nest of the Inquisition and of Jesuitical institutions, what is it reduced to? A miserable wreck. France—there, too, civil wars, internal dissensions, continual revolutions. What is now that *grande nation*? Still, that is a Catholic country. And Ireland, of which so well Mr. Cotte writes as the land of saints, in what condition is she? In slavery, because she does not yet believe what her son, Moore, said, "The tyrant will throw of his crown when the priest his book!" The fall of this religion will be nothing but an axiom when the people shall recognize these facts which have led him to renounce Catholicism.

ROMAN CATHOLIC.

It is reported, on what is said to be good authority, that not less than 3,000 Catholic priests have left the Roman Church in this country for various reasons, and are now engaged in secular pursuits here.

William Craig, a farmer, of Augusta, Me., possessing property valued at $40,000 or $50,000, hanged himself last night in his barn with a trace chain. He was aged seventy, and was one of the founders of the Baptist church in this city.

NEW YORK, May 14th, 1874.

FRIEND JONES.—I send the above items, clipped from the New York *Herald* of last Sunday.

Mr. Cotte's letter indicates that he is in search of a better God than Papacy has been presenting for the past 1800 years. No two of the varied creed Gods are alike, and they cost the members of the churches from $1,500 to $12,000 per annum to get even a homeopathic dose of evidence of the existence of such undefinable male Gods.

Some few years ago, I published my celebrated "Creed Crusher," or "Spiritual Mill," for pulverizing creeds, a large, beautiful colored engraving, with a sermon entitled "God Found," and I have repeatedly offered $1000 to any priest or layman who would successfully refute the evidence of Dr. T. J. Lewis' "Defined God," but not one of them has yet dared to face the music of nature's truths, as I have presented them. My "Defined God" costs but three dollars, which is much cheaper than paying $12,000 per annum to priests to get undefined Gods unsuccessfully pumped into their brains.

The third pious scrap indicates that the Baptist creed was not strong enough to keep him out of the world's hells, so he hauls himself into the Summer-land with a trace chain. He would have felt much better, and lived longer, by spending his money among the poor and needy, or building up Spiritual Temples and journals to disseminate the glorious truths of our spiritual science.

We are still converting souls to the spiritual faith at our seances, at 1284 Broadway, and helping undeveloped souls to progress in the Summer-land.

DR. THOMAS J. LEWIS.

New York.

Quarterly Meeting.

The Spiritualists of Rockford, Kent County, Michigan, will hold their Quarterly Meeting at the Spiritual Hall in said village, on the 12th and 13th of June, commencing on the 12th at 10 o'clock, P. M. Prof. Grimes and Elder Stewart will be the speakers of that occasion. The spirit artist, Mr. Gifford, is expected to be in attendance at that time to attend to his part of the business. Brother Stewart will give a lecture on Woman's Rights, on Friday evening, June 11th.

A cordial invitation is extended to all to be with us. Those from a distance will be provided for free of charge. Come all and let us have a good time.

WM. HICKS, Pres't,

E. R. KEECH, Sec'y.

Annual Meeting at Sturgis, Mich.

The Spiritualists of Sturgis, Mich., will hold their Annual meeting in the Free Church in the Village of Sturgis, on Friday, Saturday and Sunday, June 19th, 20th and 21st.

A General invitation is extended to all. The friends at Sturgis will do all they can to entertain strangers from abroad and those that can not be thus accommodated, can find places at private boarding-houses at reasonable rates.

Able speakers will be in attendance to address the people. Mrs. Blair, the spirit artist, will attend the meeting.

BY ORDER OF COMMITTEE.

Convention.

The Second Quarterly Convention of the Iowa State Association of Spiritualists for 1874, will be held at Fort Dodge, in Berry's Hall, on the 27th and 28th of June, commencing at 10 o'clock, A. M.

Believing that the agitation of thought is the beginning of wisdom, we extend an earnest and cordial invitation, not only to Spiritualists, but to all of whatever name or creed, to attend and join in the investigation of the problems of the age and the search after truth. Speakers are Warren Chase, Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown and others. Guests will be entertained as far as possible.

EDWIN CATE, Pres't.

MRS. J. SWAIN, Sec'y.

Spirit Cures—Spirit Presence Fully Realized.

MRS. A. H. ROBINSON, DEAR SISTER:—I enclose you $3 and a lock of hair for a diagnosis and prescription for my son. He is fifteen years old, and was attacked with rheumatism last October—slightly at first. He has never since been clear of it, but is now getting worse. He is confined in bed and can scarcely move. If you can do any thing to relieve him send an answer as soon as you get this. I feel almost confident you can, as you cured my wife of salt rheum of 25 years standing. She even felt the spirits working with her. You cured me also of rheumatism and dyspepsia; therefore I place more confidence in your mediumship than all the Alopathic or Homopathic doctors in this Dominion. May you prosper and continue to be governed by wise and competent spirits, who love to cure sick and suffering mortals.

Yours fraternally,

WM. B. GOULD.

South Jordan, Canada, Ont., May 14th, 1874.

A. LINCOLN, of Unionville Center, O., gives an account of the wonderful mediumship of C. Olive. He says that spirits tie and untie him, entrance him, speak different languages through him, take him out of the room when every entrance is securely fastened, and carry him twenty miles in broad daylight, and then return him to his seat securely tied.

(Continued from first page.)

her place and fell at once asleep again. Thus seeing no hope for myself, and in the firm belief—why I did not know—that I was going to die and what occurred was nothing but instantaneous death to me, I conceived the idea of saying the Lord's Prayer. This thought had scarcely struck me, when the man at my side abruptly withdrew his hand from my lips and said very loudly, "Thou willst not kiss my hand? Well, then, here is what is to befall thee!" With these words he laid with his right hand upon my night-table, close to me, a scroll of parchment of the size of a common sheet of writing-paper, and when he withdrew his hand from it I distinctly noticed the rustling sound of the unrolling of a thick sheet of parchment, and even saw from the corner of my left eye one part of the scroll, which remained in its half-unrolled state. The apparition at my side then turned away, made some strides forward, stopped before the shrine, covering with his figure the lamp in front thereof, and commenced to loudly and distinctly recite from beginning to end the words of the prayer I had purposed to say, wherewith he bowed slowly from time to time, the light of the lamp appearing and disappearing with every change in his position.

After he had ended the prayer, with another bow he stood erect again and motionless, as if waiting for something. My own condition, however, had not changed in the least, and when again I had the mental wish to say the prayer to the holy virgin, he equally loud and distinctly began to say this as well; and the like happened with a third prayer to which I directed my wishes in thought. Between the two last prayers a pause occurred in his reciting, which lasted just as long as it took the wet-nurse, who had risen again, to nurse and swathe the baby, and rock it to sleep again. During the recital of the prayers I heard distinctly every time the clock struck, which caused no interruption as well as every movement of the nurse and the baby, whom I longed passionately to have near me, to take leave of it and to bless it, since I expected my death. No other wish entered my mind, but even this was not to be fulfilled.

The clock struck three. Quite suddenly I then remembered that the six weeks after the Holy Easter-festival had not yet elapsed, and the time not yet passed, when, according to the Rites of our church at that hour the Easter-verse, "Christ has arisen," is sung in all churches. I at once felt a fervid longing to hear this holy song, and, lo, as though in answer to this, suddenly resounded from a far distance the divine notes of the holy song as though executed by some numerous choir in unmeasurable height! The sounds came nearer and nearer, growing fuller and clearer, and I perceived an unearthly harmony, never heard before, the delight of which made my breath stop, my fear of death cease, and inspired me with a blissful hope, that those sounds would entirely swallow me up and carry me into infinite space. In the choir singing I could distinctly discern the words of the holy song, which at the same time were responded to by the apparition. Suddenly the whole room was overflowed by some blazing light, totally strange to me and so dazzling, that I was unable to distinguish anything, either the flame of the night-lamp or the walls of the room, or even the apparition. This blaze lasted some seconds, during which the sounds, too, reached their highest, most deafening and inconceivable power! After that the blaze became less dazzling, and I could again distinguish the figure before me, though not any more in its full length, but from its head to its waist only. Still more wonderfully it appeared,—the outlines of the figure grew more and more indistinct, and it dissolved, as it were, in the light, just in proportion, as this became weaker, and at last extinguished. With the figure, the parchment scroll at my side vanished in the same manner. At the rate the light diminished, the sounds likewise receded, as slowly and gradually as they had before approached. I then felt that I was losing my consciousness and going into a swoon, which actually set in shortly afterward, accompained by the severest spasms and convulsions of my whole frame. This fit awoke everybody in the house, and in spite of all medical assistance, lasted till 9 o'clock in the morning, when the convulsions were at last effectually stopped and I was restored to consciousness. I remained, however, motionless for the next three days in consequence of weakness and exhaustion, caused by a severe hemorrhage from the mouth during the attack.

On the next day after this dreadful event, we received the news of the illness of my brother-in-law, and about a fortnight later, that of his death, which had occurred in that night from the 12th to the 13th of May, at 3 o'clock in the morning!

To this I have to add, that my sister-in-law, who, a few weeks after the decease of her husband, had come with her family to live with us at Romanoff Borissogliebsk, in a conversation with a lady visitor mentioned in my presence, that her deceased husband had been buried with long hair hanging down upon his shoulders, and a large beard, which had grown in a remarkable way during his illness. She made further mention of a curious idea of the people, who, instead of the poor woman whose strength had completely failed, had been charged with the funeral. Unable to find anything more suitable they had clad the deceased in a long robe of black cloth, expressly made for the purpose.

About the character of the deceased Sengireej, which was a very peculiar one, and her relations to him, Madame Aksakow made some further communications, which may serve as hints to the explanation of the wonderful event. Mr. Sengireej was of a reserved disposition, very little and only reluctantly communicative, habitually melancholy and morose, though at other but rare times, given to spells of excessive hilarity. In his melancholy mood he could sit for two, three or even eight and ten hours in one place, without stirring or uttering a single word. He then kept away from the usual meals, and abstained from all food, until this spell ended by itself or some unexpected event. His mind was not particularly bright, and his views, perhaps in consequence of his medical profession, were materialistic, although he led a very regular life. He believed in nothing transcendental, much less in spirits, ghosts and the like. With Madame Aksakow, he used to be on somewhat ill-terms, because Mad. A. was in the habit of taking the part of one of his children, which from its very birth he had always and without any apparent reason, signally neglected in comparison to the others. He took offense and was angry at Mad. Aksakow defending the poor little creature, to whom she had taken a liking, on frequently repeated occasions. In his last visit with his family at Romanoff, about half a year before his death, they had had a serious altercation about this whim of his, and had parted with marked coolness.

In a later article we will communicate the views of Prof. Dr. Perty, about this singular and highly interesting case of the far reaching and entrancing influence of a dying upon a living and healthy person.

Spiritualism, Old and New.

The best record of what we may call old Spiritulism is to be found in the Bible—a book filled with excellent stories of special providences, miraculous deliverances, angelic visions, spiritual ecstasies and the like. A view of the prominence of this characteristic of the Bible may be had from the following statistics copied from the *Berean*, of marvelous events recorded in the Bible:

Supernatural omens	14
Significant dreams	23
Appearances of supernatural beings	51
Supernatural visions	66
Miracles specifically mentioned	175
Direct communications from the Lord	449
TOTAL.	778

The light which is thrown on this phase of the Bible from many well attested phenomena of modern Spiritualism can not wisely be disregarded by those who are sincerely loyal to the spirit which permeates the Bible.

Many of the spirits who now communicate, confess that Christ was the greatest medium that ever was on the earth. The accounts given of him in the New Testament are quite in accordance with this view. For instance, he was able to read the thoughts of those who were around him. This is a common power among Spiritualists of the present day. Notably he was a healing medium, for he cured thousands. He had the gift of Clairvoyance, as when he said to Nathaniel, "When thou wast under the fig tree I saw thee." Christ's walking on the water was kindred in its character to the levitations of the human body exhibited in our days, a striking instance of which was given not long since in the *N. Y. Tribune*. William Crookes, F. R. S., well known to the scientific world as the editor of the London *Quarterly Journal of Science*, and also of the *Chemical News*, is publishing the results of many years' scientific investigation of spiritual phenomena. He arranges the phenomena in twelve classes. In class six, where he describes the levitation of human bodies, he says, "The most striking cases of levitation which I have witnessed have been with Mr. Home. On three occasions I have seen him raised completely from the floor of the room.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons and I have heard of the most striking occurrence of this kind from the lips of three persons—the Earl of Dunravens, Lord Lindsay and Captain C. Wynne—each giving a most minute account of what took place; no fact in sacred or profane history is supported by a stronger array of proofs."

In view of such testimony as the above we can more intelligently believe the story how the Spirit of the Lord caught away Philip, while he was on the road from Jerusalem to Ethiopia and that he was found at Azotus. In this connection we might say that it is reported from England and believed by many that the actual transportation of a person from one town to another has been accomplished by the spirits.

The spiritual effect of what is called a seance, was well understood by Christ. "Where two or three are gathered together in my name there am I in the midst," and the practical result of this kind of gathering is shown in the last chapter of Luke. The preparation for the wonderful manifestations of the day of Pentecost was in modern language a protracted seance. The order to the disciples was, "Tarry ye in Jerusalem until ye be endued with power from on high;" and we must remark the favorable conditions in the expression "they were all with one accord in one place."

Christ's promise "I will give you a mouth and wisdom that all your adversaries shall not be able to gainsay or resist" is a promise to make speaking mediums of his disciples. The acknowledged difficulty of producing manifestations in the presence of skeptics is parallel to the obstruction encountered by Christ when he could do no mighty work because of their unbelief.

The reports of modern phenomena give us fresh conceptions of the descriptions of the Bible, and help us to realize that it is not a book of the dead past, but, in Spiritualism at least, keep with the times.

There are parts of the Bible that it is impossible to comprehend and very difficult for many to believe without the light that is thrown upon them from the modern well-attested phenomena of materialization. The feeding of five thousand with five loaves and a few fishes is of this character. When we know that through modern mediums phantom flowers are produced, it does not seem irrational that through the powerful mediumship of Christ permanent objects might be formed.

The testimony of witnesses of eighteen hundred years ago as to the appearance of Christ after his resurrection, seems much more easy to believe after reading the report of the London Dialectical Society, and the book of N. B. Wolfe, on the materialization of the human form.

J. B. H.

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THE DIAKKA,

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BEING AN EXPLANATION OF MUCH THAT IS

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REAL LIFE

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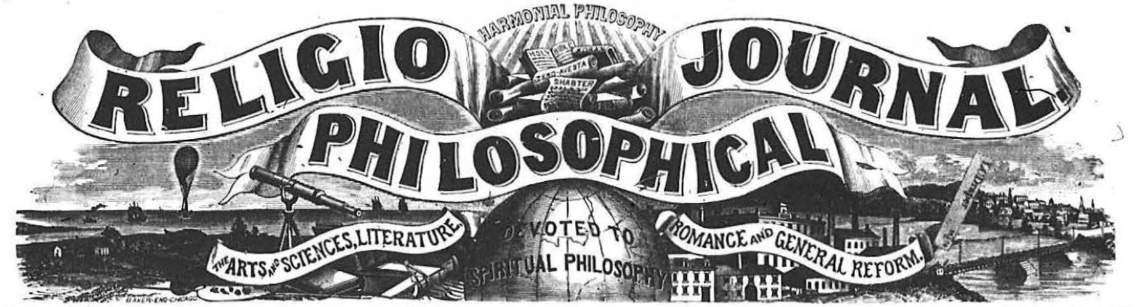

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, JUNE 13, 1874. | $3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. | NO. 13.

INSPIRATIONAL POEM.

BY ADDIE M. STEVENS.

Come, child of earth, with wandering weary,
O'er life's rough pathway lone and dreary,
Whose heart is swelled with pain and anguish,
Whose thorn-pierced feet begin to languish,
Whose eyes are weary with their weeping,
And with the watches they've been keeping,
Whose lips are moved to oft repining,
At seeming ills ye may be finding;
Whose trembling hand to move's grown slow,
By grasping here so much of woe;
Whose soul is saddened with earth's sorrow,
And in its sadness dreads the morrow
Come, list the words we have to say,
To tell you of life's brighter day
A few more years of care and strife,
Will end your mortal scenes of life,
And you'll be summoned "o'er the tide,"
To taste life's sweets the other side.
Just as you are you're ushered in,
Arrayed in righteousness or sin.
You weave your garments here on earth,
The loom is Time! 'tis one of worth,
And if you will, you'll weave a brilliant web,
And plait a fadeless crown to deck your head.
Then let the warp and woof both be
Well suited for eternity.
Catch all the sunlight that you can,
And weave it in with magic plan;
'Twill serve to cheer while here you roam;
And bless you in your spirits home.
The joys of earth are changing shade,
The joys of spirit never fade.
Here, spring time wakes the flowers to bloom,
Summer's sun unfolds them for the tomb,
While autumn's breath breathes but decay,
As ice bound winter hastens on his way.
Here, those ye love and care for most,
Are on life's billowy sea, storm tost,
Their frail barque driven by the gale
While they had thought a pleasant sail.
Here when a child doth step astray,
Doth wander from the "perfect way,"
Man censures and condemns with scorn,
That outcast to a life forlorn;
But angels, knowing well the pathway trod,
Knows perfection is not, save in God;
And with an outstretched hand of love,
Would woo that child to look above
The scoffs and jeers of sinful man,
And view within himself God's wondrous plan;
The power to save from every hell,
Lies in the simple way of doing well.
Then if you would have heaven and not woe,
You'll make your heaven as you go;
Not reach it at a single bound,
But mount the ladder round by round.
'Tis constant working with a care,
That brings an answer to each prayer;
And if you would to earth have given,
The blissful joys of higher heaven,
Be to the cause of truth and love,
True as the angel hosts above.
Work with a firm, determined will,
To labor in God's vineyard still,
Till every tempest shall be quelled,
And there instead a heaven doth dwell.

Claremont, N. H.

* * *

THE MORMONS.

Woman Suffrage in Utah—Facts in Relation to Mormonism.

BY ALFRED WARD.

As the subject of Woman Suffrage has been brought up in a prominent manner in Washington in connection with the Mormons, and some of the prominent advocates of Woman Suffrage have considered themselves called upon to stand by and defend the Mormon Theocracy, it seems to be a suitable time to throw out a few ideas concerning the political system of the Mormons, which is but very imperfectly understood outside of Utah, and very much misinterpreted by many who undertake to inform the outside world concerning it, simply because they are not acquainted with the inside working of Mormonism, as a political system.

I do not intend to attack or defend Woman Suffrage, neither do I wish to attack or defend Mormonism as a religion, but I do wish to show that the aim and energies of the Mormon leaders have been devoted to the object of establishing a Despotic Theocracy in the nineteenth century, on the American Continent, under the protection of the flag of the United States;—therefore in order to accomplish this purpose, they have had to pretend great respect for Republican Institutions,—that is to the outside world; to their own people, they have taken every opportunity to disparage and belittle the American government, and held out the idea of the Kingdom of God, as the only true form of government, and the only remedy for every evil that afflicts humanity.

For this Janus-faced policy, they have been successful in the past, in deceiving many of our legislatures and statesmen and with Jesuitical adroitness they have now enlisted as their allies, the enthusiastic advocates of Woman Suffrage. If these individuals understood what a cats paw the Mormons were making of them, they would hesitate before they assisted them by their voice and influence.

The Mormon Theocratical government is the most perfect example of the union of church and state that exists; indeed, I may say, that ever has existed. Now there are a large number of citizens who are not Mormons, as well as some who are Mormons, who desire to see a separation of church and state in Utah, and there is a possibility of this being accomplished by the operation of public opinion here in Utah, if those who are outside of the Territory do not use their voices and influence to maintain the present order of things.

What the present order of things is, I will briefly explain. As before stated, the Kingdom of God is the grand object that a Mormon desires to see established, and the word of the Priesthood is the supreme law to him, and the exclusion of non Mormons from the government of the Kingdom, is a cardinal doctrine taught by the Priesthood to the faithful.

Now polygamy is extensively practiced in Utah, and the law allows every wife of a polygamist to vote—no other qualification is required. Many foreign girls just arrived from Europe are made wives and voters at short notice. If these women voted freely and understandingly, it would not be objected to, but they do not do this; they are expected to do as they are told by their husbands, and they again also do as they are told by the teachers, who leave the tickets and their orders at the houses of the Mormons.

Again, the ballots are numbered and the names of the voters are put against the numbers in a book so that should any vote contrary to orders, they can be detected and called to account for doing so. Under this system what show is there for equal rights to the minority, when the whole electoral machinery is in the hands of the dominant party? If some of our Woman Suffrage friends came here to reside, they would soon find where the shoe pinched.

Again, the church leaders always have the candidates for all offices, city, county, and territorial, nominated ready for adoption, and no Mormon has ever dared to vote contrary to orders, until the last Salt Lake city election, when for the first time a few broke through, and were truly surprised at their own boldness.

In short, female suffrage in Utah, is a deception, a trap and artful dodge, adopted by the Priesthood—"not the people,"—for a two-fold purpose. First, by marching women, like sheep to the polls to vote en masse for their own subservient servants, they can swamp the outside element effectually; secondly, for outside effect, to make the public believe they are great advocates for Political Freedom.

It is true that if the people were better informed, female suffrage might be made a potent influence to emancipate the people from priestly control, but the situation is such at present, that it is very difficult to get at the people to instruct them in their political rights, for through their religious belief they have in a great measure abnegated their rights as citizens, "living on the earth" in order to obtain a place in the Mormon Heaven hereafter, and it must necessarly be a work of time for them to free themselves from the tutelage and fear they have been in under their priesthood, so that they can assert their rights socially, politically and religiously.

Doubtless many are led to believe that female suffrage was adopted by the Utah Legislature at the desire of the people, but the truth is only stated when it is said that the people were no more consulted on this subject by their masters, than so many dumb animals would have been, if a law had been thought necessary for their regulation, and if a law had been made to take away every form of voting from male and female, they would have been expected to quietly acquiesce in it, and it would have been done by the faithful and obedient followers of Brigham.

The truth is, political freedom does not exist in Utah, and a large majority of the inhabitants having come from the old countries, do not appreciate nor understand their privileges under a Republican form of government, and they have tacitly admitted and accepted the claim of the Mormon Priesthood, that they possess the "right Divine to rule," to the utter exclusion of the principle that the right to rule comes from the will and consent of those who are to be governed. If the ardent advocates of Woman Suffrage in Utah would send missionaries here to instruct an ignorant but well meaning people, in the first principles of political economy, they would help to roll on the work of emancipation, and pave the way for a true understanding of the value of this suffrage to both male and female; at present they manifest nothing but their ignorance of the entire Mormon question.

I attach a few quotations from leading Mormons on the subject of government showing the claims they make for right divine to rule and regulate the world.

Joseph Smith taught the doctrine, that he had received the authority to establish the Kingdom of God on the earth, which was to break in pieces, and destroy all other Kingdoms, and stand for ever.

Brigham Young claims to be Smith's legal successor in the prophetic office, and has earnestly sought to carry out his views of priestly authority, and has exercised the Divine right to rule in things temporal and spiritual, in a manner equal to any Pope of Rome that ever lived. The true history of Brigham Young and his reign over the Mormons has yet to be written.

Orson Pratt, one of the Apostles, has written extensively on this subject, and plainly says, that all kings, potentates and governments, are usurpations without any authority from God to rule the people.

John Taylor, also one of the Apostle, has written a book called the Kingdom of God, in which it is claimed that a Theocracy is the only true and correct form of government, and that the Mormon Hierarchy, are the only ones who are authorized to act as the officers of the Kingdom of God.

These proofs could be multiplied indefinitely, but what has been said is sufficient to show that they believe in putting God in their constitution of government, and they have done it in Utah for the last 25 years, and none that were non-Mormons, have had any rights that the ruling powers were bound to respect.

This Mormon government has received every protection, and great forbearance has been manifested towards it by the general government at Washington, and the reason is, that a great repugnance is felt against anything like religious persecution, but the issue must come sooner or later whether Repulicanism is to exist here, or Theocracy is to be in the ascendancy, which Theocracy is an unbearable despotism, which must be checked by the power of the nation in a legislative capacity or the most serious trouble will arise in the near future. Unless the Mormon leaders are made to understand that Republican institutions are to prevail in Utah, they will continue their fanatical attempts to enslave the minds of the people, and their bodies also, and they are now attempting to introduce a communistic Order of Enoch, which calls for the relinquishment of all private property to the church, which is a desperate resort on their part to prevent apostacy, and the people can hardly be deemed free agents enough to resist these demands for obedience to authority is the Alpha and Omega of Mormonism.

In the larger towns and cities of Utah a more liberal and independent feeling is slowly growing, and some consider it to be a greater honor to be a good citizen than a good Mormon, but in the country districts, priestly rule is in the ascendancy and a state of mental darkness and slavish fear of their rulers, exists unparalleled, except in the most priest-ridden districts of Spain or Portugal.

In fact, the great object that has to be accomplished here is to emancipate the male and female population from Priestly domination, which is, and has been, the curse of the world in all ages, and the struggle seems to be long and arduous here as elsewhere. Female suffrage is powerless to effect a change, unless the people are educated to use it to their own advantage, and our ardent friends in the East have got to learn that their pet Hobby can be, and is used in Utah to enslave a whole community numbering 100,000 persons.

These statements are facts well understood here, but very imperfectly understood away from here, hence my apology for offering what is a very imperfect outline of a very important subject.

ALFRED WARD.

Salt Lake, Utah.

* * *

MRS. STEWART'S MEDIUMSHIP.

Notes From Terre Haute Indiana.

"If a man die shall he live again?" I do not know. Materialists say "No," and their answer is worthy of respect, for they arrive at that conclusion by honest, careful and laborious investigation of all facts and principles upon the subject of which they have any knowledge. They also seek to discover new facts and new principles and by regular and easy deduction, arrive at certain conclusions. The position of the Materialist is noble, because an honest one. He fears no facts, no principles. He says to supposed facts, I will investigate you, I will apply the reason test to you; if I find you genuine, I will always be your friend and your defender.

He who believes or knows the Bible to be true, says yes; after a man dies he shall live again. The Bible contains many accounts of persons having died and returned through the instrumentality of witches, or persons who had certain peculiar powers, enabling the departed to assume the semblance of physical bodies, clothed, and in their right minds. (Example, 1 Samuel 28, 11-20). There are so many statements in the Bible, however, that are so absurd, contradictory, and wholly unreliable; for example, that of God giving Samson strength, for the especial occasion, of killing thirty innocent Philistines, so that he might get their clothes to pay thirty other Philistines, who were guilty of the horrible crime of coaxing Samson's wife to tell them a riddle, which he had given them to expound, the thirty changes of garments to be given if they succeed (Judges 14, 19); of God killing poor Uzza for putting his hand to the ark of God as it was about to fall from the cart, when the oxen stumbled at the threshing floor of Chidon (1 Chronicles 13, 10); of Christ cursing the fig tree, because he found no figs (Mark 11, 14); of Ezekiel's barley cake, which God commanded him to make and eat (Ezekiel 4, 12-16); and other instances too numerous to mention in this article.

The Bible to me is not an infallible book, and consequently the stories of the communications of Samuel, and others of the departed with persons remaining in this life, I cannot believe true, merely because they are in the "Holy Bible," but I am very glad that their being related there does not prove them untrue.

Socrates addressing those by whom he had been condemned, spoke of his death as a departure to the society of the good in another world, and asked "If this be true, O, my judges, what greater good can there be than this? At what price would not either of you purchase a conference with Orpheus or Musæus, with Hesiod and Homer? What would not any of you give, for an interview with him who led that mighty army against Troy, or with Ulysses, or ten thousand of others, both male and female, that might be mentioned? For to converse and associate with them would be an inestimable felicity. Truly, I should be willing to die often if these things be true."

Dr. Allen Pence, of this city, says these things are true. Says he can prove it, and will, to any reasonable person who will come and investigate the evidence which he will give. I came 130 miles, not to get the $500, which the Doctor offers to any person who will detect the slightest fraud in any way connected with the phenomena, nor the $1 000 which he proposes to pay to any one who will produce the same phenomena, as is produced through Mrs. Anna Stewart's mediumship, but to learn if possible the answer to the question at the beginning of this article. I have attended some of Mrs. Stewart's seances. I have at five of these seances tied a three-eights inch rope tightly around her waist, with a hard square knot, and a succession of the same kind of knots as close as they could be tied, making a piece of knotted rope six inches long, from her waist, then with the ends of the rope put through two holes in the side of the cabinet have tied them as tightly on the outside as possible, with five or six hard knots after the last knot on the inside drawn closely to the side of the cabinet, the medium occupying a chair inside. The doors being closed, after waiting a few minutes, all in the room could see faces and hands at the aperture in the middle door, and so distintly as to distinguish the features, and we could hear voices there quite differently from the medium's. We could also see the door of the cabinet open, by what are claimed to be materialized spirit forms, usually dressed in white, who walk out into the room, being plainly visible to all, from head to foot, one at a time, and all differing from the medium and from each other, in size, some of whom would touch persons in the room, move benches, chairs, etc. Saturday, evening, May 16, after I had tied the medium as above described, forms came out of the cabinet, dressed in white, leaving the door open so that we could see the medium at the same time, sitting in the cabinet and tied as I had left her. The spirit would stay out of the cabinet eight or ten seconds and return. This was repeated eight or more times. Saturday evening, the spirit of an old lady came out of the cabinet dressed in white, and with a white cap on. While the spirit was out in the room and visible to all, we could see the medium through the open door, sitting tied as on previous evenings. The spirit walked to a table about six feet from the cabinet and took a small flower pot therefrom, holding it above her head so that we could see what she took, and then carried it into the cabinet, and in a few minutes returned it to the table.

The cabinet is a plain box 5x3 feet, and eight feet high, entirely separate and away from the walls of the room, and standing on blocks eight inches from the floor. The front is composed of doors, so that when open the entire inside of the cabinet is exposed to view. And all so arranged as to afford an easy opportunity to examine the entire inside and outside of the cabinet, which being fastened together with screws, anyone who chooses is at liberty to take it to pieces, and examine each piece separately.

At the close of each seance I have always found the medium tied exactly as I tied her or saw her tied. The medium and her husband, Dr. Pence, and all, who encourage people to come and investigate, are very kind, accommodating, and unselfish in their efforts to bring these facts to the minds of the people. No charge is ever made for attending the seances and witnessing the phenomena, and it requires a person of very keen perceptive faculties to detect the motives of Mrs. Stewart, her husband, or Dr. Pence, in gulling honest people day after day, and year after year.

Materialists, there are some facts in Terre Haute that it would well become you to investigate. After the change which we call death, I do not know whether we will enjoy a conscious, happy life, or not, but I am strongly inclined to think we will; and I have found my best reasons for thinking so at Mrs. Stewart's seance room.

A. H. SUMERMS.

Terre Haute, Ind.

* * *

THEOLOGY AND SPIRITUALISM.

An Aged Minister of the Gospel Speaks.

LETTER FROM D. WINDER.

BRO. JONES:—I hope you will tolerate a few words of egotism, when the object is to enable your readers fully to appreciate what I have to say. I am an old man, having made my sixty-eight revolutions round the sun. For several years I have been an almost helpless invalid, expecting to pass over to the land of spirits, and join my departed friends on the other side. It seems, however, that my work on earth is not yet done; and, with your permission, I should be happy to say a few things to the readers of your free and liberal paper.

More than thirty years of my life have been spent in theological pursuits,—first in the pulpits of several orthodox churches; then, for a period of ten years in one of the churches of reformers of modern times. During the last decade, outside of all religious organizations, I have been investigating the claims of all the reform movements of the age, in search of truth wherever it might be found. My experience, in many respects, has been remarkable, if not peculiar. During my entire religious career, I always felt an internal conviction that there was something more satisfactory to the soul thirsting for truth and light than was to be found in any of the modern churches. I seldom read a chapter in that much-prized book called the New Testament, that I did not feel my own spiritual poverty, and the barrenness of all modern systems of theology. The historic records of that volume concerning the visits of ministering spirits to our earth, on errands of love and mercy, and the healing powers of the humble Nazarine and his followers, always excited within me a longing desire to realize these demonstrations of immortality and spirit power. Under these circumstances, it was but natural that the new spiritual philosophy should command my most profound attention. That aching void within, which had caused me so much unrest and longing anxiety, seemed now about to be filled and satisfied. I eagerly sought all the light that spiritual literature could furnish, so far as my limited pecuniary means would allow. I needed no physical phenomena to convince me of spirit power, or angels' visits to our earth. I believed the records of the Bible on that subject. If the records of that book are true—that, in all ages of the world, celestial beings, in visible forms, have visited our earth, and communed with the children of men, how could I doubt their ability to do it now? If they could roll a great stone from the sepulcher of Christ, and open the massive doors of the prison, and undo the chains and fetters that bound the apostles, why should I doubt their ability to tip a table, move a chair, or even take a bolted door from its hinges? And if Moses and Elias could return to the earth in visible forms, as seen by the apostles, and converse with Jesus while he was in the flesh, why should I doubt the ability of our friends in the spirit-land to do the same?

The proposition, that angels and spirits can, do, and always did visit the earth, and commune with those in the flesh, is a truth that cannot be overthrown. No truth can, but is always established by honest investigation. The religious world feel the force of this, and make no issue on the main question. Their strength, in opposing Spiritualism, lies in the contradictions and extravagant speculations of Spiritualistic writers, who, like speculators in theology, indulge in that kind of literature.

I do not like the name, Spiritualism, or any other name terminating with "ism." The term is incompatible with the idea of universal truth. Its use at present, however, seems to be a necessity, to distinguish the Bible doctrine of spirit manifestations from the modern Infidel churches, who ignore and deny one of the most beautiful and soul-satisfying doctrines in that book. That, in the providence of God—or, if you like the phrase better—in the great chain of causes and effects—the mission of Spiritualism is to restore this long ignored truth to the world, I have not a doubt. And in view of the present mental condition of the Christian world, the enterprise would seem most formidable, even hopeless. But not as much so as the cause of Christianity in its infancy. Notwithstanding, the great prodigies and wonders said to attend the introduction of Christianity, so little notice was taken of it outside of the ranks of believers, that scarcely any allusion is made to it by historians of that period. In every age of the world God has chosen the weak things to confound the mighty, that his truth might stand on its own merits, and not on popular fame. The proud and well-paid clergy of modern times have forgotten the obscure and humble origin of the religion they so shamelessly misrepresent; and, like the scribes and elders in the days of Jesus, ask, "Have any of the rulers believed in it?" But this appeal to popular prejudice is fast losing its effect with sensible people. The public journals generally record the well-authenticated phenomena that are now constantly occurring, without treating with ridicule the well-attested facts, and leave their readers free to draw their own conclusions. The crisis in this modern development of truth is past; and only needs to be pruned of its morbid excresences, common to all new and startling developments. Extremes always produce their opposite extremes. In discarding the absurd dogmas of theology, many Spiritualists have been driven by their repellant forces into extremes equally as absurd and damaging to progress. In rooting up the tares, they destroy the wheat also. This seems to be a law of nature in the physical, mental and moral worlds. It is illustrated, physically, in the waves of the sea, and the pendulum of the clock; and mentally and morally, in the extravagance attending all great revolutions in society. It is not to be wondered at, therefore, that when the absurdity of the orthodox dogma—that Jesus of Nazareth was the very and eternal God—was discovered, that those who had no more rational views on that subject should go at a bound to the opposite extreme, and regard him as a mere man like one of us. So of the orthodox doctrine of vicarious atonement. When its absurdity was discovered, the extreme conclusion was hastily adopted, that the life, sufferings and death of Jesus had no power or influence in redeeming the world from its moral corruption, and elevating the human race. The position occupied by Spiritualists generally on these subjects, needs ventilation for the sake of consistency. Jesus uniformly claimed to be more than a man—to have preexisted with the Father before the world was—to have seen the Father—to have all authority in heaven and earth delegated to him—to have been the only begotten Son of God, etc., etc. Now, I do not propose to decide, in this communication, whether he was, or was not what he professed to be; but common sense would seem to decide that, if he was a pure and good being, he would make no false pretenses, and consistency seems to require that those who speak of him as the "beautiful Jesus," and recommend his teaching, life and examples, and yet deny his declarations concerning his pre-existence and his authority, should explain for the enlightenment of those who are just emerging from the orthodox fogs, and honestly seeking for the truth in these great matters.

Oxford, Ohio.

* * *

Failure after long perseverance is much grander than never to have a striving good enough to be called a failure.—GEO. ELIOT.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

SPIRIT FORMS.

(From the *Spiritualist*, London, Eng.)

During the past two or three years the "full form" manifestations have been developing in England with considerable rapidity; these important phenomena have been closely watched by us from the first, to the extent of attendance at probably more than a hundred seances in all, with different mediums, in whose presence spirit-forms are obtained. A useful purpose may therefore be served by occasionally summing up what is known, what is not known, and what it is desirable to know upon this subject.

PHYSICAL CHARACTERISTICS OF THE SPIRIT-FORMS.

Before the manifestation was obtained in England, it was naturally thought that the advent of spirit forms would settle several vexed questions hanging over the subject of spirit identity, but the first result in this respect was disappointment. When we first saw by the artificial light produced by the spirits, Mr. Williams's Katie King, she had the features of the medium, spiritualized in expression, and paler in color; when his John King was afterwards seen, he had a large black beard, it was true, but on closely examining his features, as we have several times done in a good light, they were distinctly, to a large extent, the features of Mr. Williams. When Miss Cook's Katie was first seen, she also had features to a large extent the duplicate of those of the medium. Mr. Allsop, who has seen much of Mr. Herne's Katie and John King in a good light, testifies also to their features being like those of the medium. Yet the media themselves were not released from the test conditions imposed, and exhibited in the trance by spirits, as they have been frequently held or seen in one place by responsible witnesses, while their duplicate forms, dressed in white drapery, were seen at the same time a few feet distant. Once we sat close by the side of Mr. Williams at a public circle, and had tight hold of his hand and arm, while the massive form of John King, robed in white drapery, was floating high up over the centre of the table; his features were clearly seen by everybody present; they were duplicates of those of Mr. Williams, but paler; his eyes and lips could be seen moving as he talked; the bottom of his bust was inclined towards Mr. Williams, on a level, and a little in front of the natural position of Mr. Williams's head. Mr. Williams was held by both hands all through the seance, was not visible on this occasion at the same time as John King, the light produced by the spirits illuminating the bust only. Whenever partial forms, such as busts and spirit hands or arms have been produced, we have never seen the end of them next to the medium, the cabinet door, or darkness, or a curtain always cutting off the view. Others may have had different experience. In the days of early development Miss Cook was not entranced when the manifestations were going on, and she used to complain nervously, from the dark room used as a cabinet, of the unpleasantness of being shut up alone with a creature who was going about with head and arms, but no body or legs. One night recently, while Miss Cook was entranced at Mr. Luxmoore's house, and Katie could only show her head and shoulders, she said that if we could then see her legs they would be found to merge into those of the medium. The effect of entrancement of the medium seems chiefly to be to secure passivity, and to strengthen the manifestations; Miss Cook has seen the materialized full form of Katie only once or twice in her life, and then only for a few seconds, though she often sees her clairvoyantly. Mr. Williams has never seen the materialized full form of John King at all.

The materialized forms when felt, are to all intents and purposes just like ordinary human beings. We have never seen an orthodox shadow ghost, or part of a shadow ghost, and believe such to be myths so far as normal vision is concerned. A year or more before spirit faces began regularly to show themselves in England, considerable sensation was created by a report in the *Spiritualist* of Mr. Harrison having felt the head of Mr. Herne's Katie; he felt it all over, and passed his fingers over her teeth and tongue; these were wet, breath was coming out of the mouth, and the teeth could bite; in short, it was just like a human head, though placed where a human head could by no possibility be.

As all these things become gradually known, the question of spirit identity was left in as great a fog as ever. These spirits, while materialized, know little or nothing more than the medium, nor do they show more information than a mesmeric sensitive could gain by thought-reading or clairvoyant powers. Are they the spirits of the mediums unconsciously acting a part in a dream, and temporarily clothed afresh with matter? Apparently not, for they are clear-headed and sprightly enough; moreover, when the spirit is partly materialized and the medium wide awake, the two will argue or quarrel, or sympathize with each other, and sometimes go to the extent of playfully slapping one another, so that both the material bodies are governed at the same time by intelligence. We have never heard a voice or full form medium, and the attendant spirit speak at the same time. Sometimes they will speak in very quick succession, and enthusiastic witnesses have remarked, "There! did you hear them speaking together?" But after attending some hundreds of voice seances we never have heard them speaking together. The spirits say that they draw their power to speak chiefly from the lungs of the medium, and partly from the lungs of some of the sitters in the circle; we have known the voices of sitters at a circle to be partially weakened by the seance, though they have said little or nothing during the sitting; in one instance a clerical gentleman present could only speak in a whisper for two or three days afterwards. Some years ago at Mrs. Mary Marshall's celebrated seances at 13, Bristol-gardens, Paddington, we frequently heard John King, and the spirit calling himself Roger Bacon speaking at the same time, but not at the same time as the medium: whether both these spirits were simultaneously drawing voice power from her, or whether one was drawing power from Mr. Marshall, or some other medium present, we do not know.

The spirit forms themselves, and their various parts, differ considerably in dimensions at different sittings with the same mediums, and when the faces alone instead of the full forms were shown, these variations were far more marked, perhaps because the spirits could concentrate more power upon a smaller surface. To disarm premature criticisms of casual witnesses at bad seances, and to avoid the charge of exaggerating, we used to publish that the heads were merely duplicates of that of the medium. The consequence was that one evening at Miss Cook's, when the correspondent of the *Daily Telegraph* and two celebrated photographers were present, and Katie came up with a bony cadaverous looking head, half as big again as the head of Miss Cook, though bearing points of resemblance to it, the observers were startled, and said that it was not fair to the medium to publish that there was great similarity in the features. At other seances also, on no better foundation than one evening's experience, the opposite fault would be found, and complaints made that statements were published that there was any difference at all. The self confidence of many of the witnesses, and their perfect satisfaction that what they saw in one visit, and the inferences which they drew in addition, settled the whole question, and outweighed altogether the knowledge and the opinions of those who had had months of experience was remarkable, and was as interesting a study almost as the spirit forms themselves. The more intelligent and reliable the witness, the less hasty were the conclusions, and the less self-confident was the individual. Some had the profound conviction that if they saw such and such a test and published it (which they were perfectly ready to do if they could get it), then everybody would believe. There was never a more fatal error. These full form manifestations would never be accepted by the public on the testimony of any one man, and many of those who candidly and modestly enough expressed the opinion that their verdict would settle everything, were generally those whose fiat would exercise little or no influence at all. Without knowing it, the sitters at seances are often passing through as severe a series of moral tests as the medium.

MENTAL CHARACTERISTICS OF THE SPIRIT FORMS.

Seeing that these material forms gave little evidence of the personal identity of departed spirits, the next question was, "What are their mental characteristics?" Nearly as much those of the medium's as the physical features, and there are those who have expressed the opinion that the lower mental characteristics of the medium, such as love of flattery, egotism, and so on, are chiefly duplicated in the forms. Although much may be cited in favor of this view, we think that the facts are due chiefly to the flattery and deference frequently expressed by the sitters present; we have sometimes heard high and good teachings given through these forms, when the tone of the circle has been such as to demand the same, though sometimes the utterances have been lower than the average level or desires of the circles. Taking the physical manifestations all the way through, their mental and moral character is decidedly much lower than the average character of spirit messages given through trance and clairvoyant mediums.

SPIRIT IDENTITY IN CONNECTION WITH FULL FORM MANIFESTATIONS.

We do not know that any of these voice spirits—any of the John Kings, John Watts, Jack Todds, Peters, Florences, or Katies have satisfactorily proved their identity; perhaps nobody has taken sufficient pains to search out old documents to verify their statements. The answers they give when questioned on the point of identity are much those which the medium might give when speculating as to who or what the spirit might be.

We have some reason to suppose that although at the various seances with the same medium, the spirit face or form is physically nearly the same, the intelligence governing the form is sometimes an entirely different one. After the recent outrage at Miss Cook's, the medium was very ill for several weeks; bad spirits sometimes controlled her; one of them spoke roughly, demanded brandy, said what circle he habitually frequented, and made her get out of bed and sleep on the cold floor one cold night. The touch of her mother, or of some other member of the family, would sometimes drive off these influences, and she would wake with a haggard look, as if from an uneasy dream. A few full-form seances were held during the first week or two afterwards, at which the Katie form appeared, but at later seances the intelligence governing what was to all appearances the same form, said that she knew nothing about the previous seances, and that another spirit had been personating her. If the intelligence behind these forms changes often, it explains why Mr. Williams's John King sometimes shows accurate knowledge of events which once took place at Mrs. Marshall's seances, but usually knows nothing about them. It will account for Mrs. Perrin's John King once being able at Mrs. Berry's, when we were present, to describe in minute detail to Mr. Peebles a boisterous seance Mr. Peebles had had years ago with a John King in America. It will account, also, for these voice spirits saying and doing good things at one time and bad ones at another. The interests and thoughts of the mediums and these spirits are very closely allied, and we know that if the medium firmly resolves to do wrong, the spirits will not only help them, but adopt subterfuges to attempt to screen them from the consequences of their misdeeds. Sometimes, again, they will strongly warn the medium against doing wrong; if the medium persist, it may be that the higher spirit is then obliged to go, and a lower one, but with the same physical voice and external characteristics, takes its place.

SENSATIONS OF THE MEDIUM DURING THE SEANCES.

Mr. Williams is in a dead trance all through the seances, and remembers nothing when he wakes up. It is usually the same with Miss Cook, but sometimes she has a dreamy recollection of having seen the sitters in the circle. Katie says that this is because she (Katie) not only uses matter from the body of the medium, but some of the thoughts and brain of the medium in manifesting, and that if she does not put these back properly, Miss Cook, on waking, finds some of Katie's recollections feebly mingling with her own. The day after the outrage at the circle, Mr. Charles Blackburn called on Miss Cook, and asked her what were her first sensations on coming to afterwards, and he thoughtfully wrote down and sent us her replies. She said she felt as if her brain was on fire, and it was this pain which caused her to give the succession of shrieks; then she thought, "I hope they have not hurt my Katie!" This would seem to have been reflex mental action, originating in a thought of Katie's, "I hope that they have not hurt my medium."

As it is absolutely certain, and scientifically demonstrated, that in these physical manifestations there are two living forms, one inside and one outside the cabinet, it is plain that if a person breaks faith and seizes one of them, the two must amalgamate, for it is not conceivable that a human being should be created by the act, and a Katie King brought down or up to live permanently in this world. Therefore, it is also not conceivable that those two forms could be violently and unexpectedly brought together, without killing or seriously injuring the medium. The spirits say that, when fully formed, they are of full weight, half of their weight being taken from members of the circle, and that the medium is half weight, a point which Mr. Crookes might do much good in determining by experiment. If the statement be reliable, it would seem more natural that the half weight should fly to the seized full weight than the reverse, but Katie asserts that she would have melted away from the legs upwards, and the medium been found dead in the cabinet. Whether this is reliable, or whether the deep conviction of the medium governed the utterance of the spirit, we have no means of knowing. Mr. Dunphy and Mr. Bielfield, who were quietly sitting where they could see the back of the form when it was seized, agree in stating that it appeared to begin to go about the legs, but the moment was an exciting one, so that perhaps the observation should for the present be considered to establish a point of possibility rather than of actuality.

THE DRAPERY ON THE FORMS.

Where does the white drapery come from? In the case of Miss Cook's Katie it is always as white as snow, and the dress varies in shape nearly every evening. It feels material enough. Once she cut a piece off, which she said she had materialized so that it would keep. Miss Douglas took it to Messrs. Howell & James's, and asked them to match it; they said that they could not, and that they believed it to be of Chinese manufacture. Spirits can carry solid things from place to place hundreds of miles apart, as Baron Kirkup has proved over and over again. All the attempts of those who have had experience with different mediums to pierce the mystery of the source whence the drapery comes, are conflicting in the results, and we are unable to give an approximately satisfactory answer or speculation on the point. We can give evidence that in the case of the Davenport Brothers, Mr. Williams, Miss Cook and Mr. Herne, the spirits have the power either of duplicating the dress proper of the medium, or of not doing so, as they please.

A PROVISIONAL HYPOTHESIS TO COVER THE FACTS.

Our general hypothesis of the whole matter is that the manifestations are not produced by the temporarily (wholly or partially) freed spirit of the medium, but by an independent spirit, who by the mesmeric exercise of will power, and by other methods unknown, can subdue and get control of much of the brain and body and clothes of the medium, and come out and show itself limited in thought, and word, and deed, by these elements which it has again abnormally borrowed from the material world. A strong bond of self-interest unites the spirit and the medium; they appear to share each other's spiritual, mental and physical pleasures, just as in a lesser degree the fact has been noticed in mesmerism, that the sensitive and the mesmerizer often experience each other's sensations. Perhaps an earth bound spirit may thus live a partial earth-life over again, through a medium in sympathy with its tastes and pleasures, and sometimes possibly both medium and spirit may be raised or degraded together, by the example or teachings of the mortals around.

If the spirit most in harmony with the medium, naturally finds it easier and happier work to control him than do spirits less in harmony, it explains why so little in the way of information about the departed friends of the sitters is obtained through manifestations of this class. The controlling spirit, if it be not one endowed with a high sense of moral responsibility, may sometimes have a selfish interest in not permitting other spirits to communicate, for unfortunately the fact is indisputable that a proportion of the spirits who produce powerful physical manifestations, are not angels.

RECOGNIZABLE SPIRIT FACES.

In America there are now many mediums to whom Spiritualists go regularly for the purpose of seeing the materialized faces of their departed friends, now in the Spirit-world. This phase began once with Miss Cook's mediumship, but was checked for a time for various reasons. The faces were essentially different in kind from those of the voice spirits who so constantly attend mediums. They were shown by other spirits with the permission and aid of the said voice spirits. While they appeared the medium was not entranced, but awake, and Katie said that if she went to sleep while these strange faces were appearing, the members of the circle were instantly to wake her up and get her out of the cabinet, for she would be in danger of getting under the control of spirits who had bad motives. The faces themselves, while undeveloped, were chalky looking, and surrounded with white drapery; sometimes they were dripping wet. By giving them good conditions, by singing and otherwise, the life would come into their eyes, and mobility into their features. Thus one night, a gentleman of considerable influence in Wales, a friend of Mr. Luxmoore, saw his father's face in a strong light at one of Miss Cook's seances, and on another occasion Mrs. Cook's servant, Mary, saw her grandmother, who appeared, moreover, with spectacles, and in a white cap.

These recognizable face manifestations have yet to be developed in England, in the face, of course, of the usual impediments of suspicion, distrust, and outrage, such as have delayed the development of all the other phenomena of Spiritualism, now firmly established. It is of very little use for mortals or immortals to try to unveil truth rapidly to people who are not themselves sufficiently true or advanced to receive the same.

SPIRITUAL MANIFESTATIONS.

What I Saw and Heard at the Spiritual Meetings Held at Capt. Wm. Reed's House, at Newport, Calhoun County, on the 13th, 14th, and 15th of April, 1874.—J. H. Mott, Mo., Medium—Said Reed, the Speaker.

MR. EDITOR:—Please allow me a small space in your columns that I may present to your various readers some of those strange phenomena, familiarly called spiritual manifestations. Capt. Reed is well known to many of the citizens of Pike county—having been master of a steamboat for many years on the Mississippi river. I made his acquaintance about ten months ago, and found him a man of influence—zealously engaged in moral reform, full of hospitality, well informed, easy in his conversation, and a high toned gentleman, but rather inclined to be skeptical on religious matters.

Two rooms were occupied for the exhibition of the so-called spiritual phenomena. The medium occupied a small bed-room by himself—called the cabinet, and the spectators a large room adjacent to the cabinet, with a door common to each, called the cabinet door. The aperture of the cabinet consisted of about eighteen inches of the upper part of the cabinet door, closed with short curtains with edges meeting in the center. Mittens were put on the hands of the medium and sewed to his coat sleeves with other appliances to prevent deception by sleight-of-hand, and he retired to the dark cabinet. The spectators—about fifteen or twenty—took seats in their room in semicircular form opening to the cabinet door with joined hands.

The lamp was lowered to a dim light, yet sufficiently luminous for the spectators to recognize each other—I will here state that I had a brother and sister, long since passed away, whose names were Peter and Charlotte.

A song was then sung, and soon a mysterious hand was placed in the aperture of the cabinet.

I left my seat and approached the aperture; the curtain parted, and I beheld an object in human form, apparently clothed in a funeral garb, when the following conversation took place:

Harris—Who is this?

Charlotte—I am Charlotte—your sister.

H—Is it possible that this is you, Charlotte? And do you still live?

C—Yes; it is truly so.

H—Do you know me, Charlotte?

C—Yes; you are my brother Hiram.

H—Are you happy where you are?

C—I am very happy.

H—Would you come back to live in earth-life, if you were privileged to do so?

C—No, no, no, no.

H—If you are my sister Charlotte, please relate an instance of our youth that I may know?

C—Once at a time brother Peter and I were sitting on a board along the fence, acting preacher, and you slipped up behind us and scared us.

H—Did you preach?

C—We did.

H—Who preached the most?

C—I did.

H—What did you say?

C—"Little boy, you needn't preach, I'll preach it all."

[Laughter.]

H—O, yes, I well remember that was it. Where is brother Peter?

C—He is here.

H—Tell him to come to me, I want to see him and talk to him.

Charlotte placed her hand upon her mouth and thrust it forward toward me three times and the form vanished.

A song was then sung, and soon another mysterious hand was placed at the aperture of the cabinet.

Speaker—Who is this?

Peter—Peter Harris. I want to see my brother?

S—Who is your brother?

P—Harris.

H—Who is this?

P—I am your brother Peter.

H—Dear brother, is it possible that this is you, and do you still live?

P—I do, I do.

H—If you are my brother Peter, please relate an instance of our youth?

P—Once you and I built a haystack and we built it crooked and it fell down and father scolded us, and was mad about it, and we got mad too.

H—True; I well remember the circumstance.

SECOND SEANCE.

A song was sung, and soon a hand was presented, almost as white as snow, in the aperture of the cabinet; the curtain parted.

S—Who is this?

—Charlotte. I want to see my brother?

S—Who is your brother?

C—Harris.

H—Who is this?

C—I am Charlotte, your sister.

H—My dear sister, I am glad to meet you again.

C—(Right hand placed on mouth and thrust forward toward me) I want to see my children?

H—What are your children's names?

C—Emma and Mason.

H—You cannot see them here to-night; they are in Time. (Weeps, to be heard half across the spectators' room).

C—Brother, you need have no fear or doubt of the reality of this spirit life. It is true.

H—Is Peter here?

C—He is.

H—Tell him to come to me.

C—I will. Good-by, good-by, dear brother, good-by.

H—Who is this?

P—Your brother Peter.

H—Do you wear a mustache?

P—No. I am materialized as when you last saw me in earth life—

H—Are you happy?

P—I am, indeed. Dear brother, this spirit life is true, you need have doubt. When you pass from earth life you will meet us here and live as we do.

H—Will you show your face to the several ladies and gentlemen present?

P—No. It would be too hard on the medium. [Three waves of the hand and the form vanished.]

Many spirit hands and faces were presented who called for their friends on earth and held sweet communion; among whom were Dr. Reed—the Captain's brother—and General Bludsoe—Rebel General.

PHYSICAL MANIFESTATIONS.

At the beginning of the first seance a small drum—the size of a common bucket, was mysteriously placed in the aperture of the cabinet, where it remained for a minute, each spectator eagerly gazing with the deepest anxiety to see what it was—the light being too dim to distinguish it, when it was instantly projected into the spectators' room and struck Capt. Reed on the forehead to the great panic of all. Had a bombshell bursted in our midst, or the cloven-footed monster of Milton's fabled evil one intruded there, it could not have created greater emotion.

After the close of the first seance, and we supposed those so-called seraphic visitors had taken their ethereal flight to parts unknown amid the upper deeps, Mr. Mott and myself retired to bed in the cabinet room. Soon we heard faint taps, tips and raps in our room, and then louder and more of it. I then called for a little fun, when three loud sharp raps on the headboard within six inches of my head startled me. Mr. Mott plead for the noise to cease and to be let alone. When I called for a bender on a small scale, they entered into a regular jolly policy of bang, slam and clatter, beat, hammer and thump all around the room. Eventually a light was brought in and all was still—no persons or strange visitors to be seen.

The sleeves of my coat were tied in knots, and the sleeves of Mott's coat had been tied together in a double knot. A four ounce bottle of asthma powder had been taken from my coat pocket and scattered over the floor and bed and then corked and put back in my coat pocket; the coats were thrown violently across the room against the wall of the house and fell harmless on our bed; the drum had received its share of abuse with other things.

In conclusion I would say to all whom it may concern that I have made the above report as near as it occurred as I could, I have omitted may strange phenomena, but related enough.

Gentle reader, you may chance to read this report, judge for yourself and come to your own conclusion as to the cause of these so-called spiritual manifestations. Can you account for them upon any other grounds, than that when a man dies he will live again? My former belief has been materialistic, that when a man dies he will not live again; but from the evidence before me I am forced from the low plain of materialism to that of immortality. The evidence, I think, is invincible, and to me irresistible.

Gentle reader, again I ask you how do you account for these strange phenomena otherwise, than when a man dies he will live again? Think for a moment, two incidents of our youth that took place with my brother and sister and myself more than five hundred miles from Capt. Reed's? The incident related by my sister occurred about forty-one years ago; that of my brother, about twenty-eight. This brother and sister were never in this country, or further west than the western boundary of Ohio. Peter died about twenty-one years and Charlotte about four years ago.

H. J. HARRIS.

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THE SWING PATTON CONTROVERSY.

Letter to his Holiness, Pope Pius Patton.

DEAR HOLINESS:—It is evident that you are raised up for a purpose, though what that purpose is, is somewhat doubtful—so was one Iscariot raised up for a purpose; also Benedict Arnold; so you see you are already taking rank with other great men who have gone before. One night, after I had read one of your most Christian arguments, in the case of that heretic who "utters rationalistic views in his pulpit," even on the blessed Sabbath day, I was taken by a spirit up "into an exceeding high mountain," even the mount of Ararat, where lo and behold! I saw Noah's ark lying "high and dry" on her beam ends, with its entire bottom full in view, and it was thickly covered with millions of strange things, and the spirit said unto me, "Dost thou understand what these are?" And behold, I replied, "They are the old fossilized barnacles that stole a passage with Noah across the big waters," and the spirit said, "Narry time," and continued, "These are the saints of the most High (See Job 15th chapter, 15th verse), that have kept the faith (over the left) that was chosen in him before the foundation of the world"—and that was—oh! how long ago, and whom God determined from all eternity to save even before he begat his only begotten son, to be killed to make their salvation complete; and I saw a barnacle of gigantic proportions hanging from the keel of the old ship, and the spirit said unto me, "Pluck that saint," and I plucked it and lo and behold it was in the shape of a man, and upon his forehead was a name written which no man could read but him to whom the spirit revealed it, and again the spirit said unto me, "Thine eyes are now opened, and read thou." I read thus "This is our dearly beloved brother and apostle, Pope Pius Patton, whom the Lord has chosen from all eternity to stand between the living and the dead in this last end of the 19th century; his holy mission, just now, is to prevent the sheep of the flock from swinging out of John Calvin's pasture, and well is he performing his sacred duty." Then your holiness gave thanks in the following pious charitable words—"O God, I thank thee, first of all, that thou hast informed us that thou workest all things after the counsel of thine own will, and that thou doest all things well; that thou hast foreordained whatsoever cometh to pass; that thou hast foreordained and preordained and predetermined that a great part of the human race shall be forever damned in the fiery ocean of an endless hell, but above all do I thank thee for the very just and consoling doctrine of infant damnation, for what right has a little reprobate infant to be born?"

How consoling it must be to the heart of the young Christian mother, as she closes the dying eyes of her first born babe, and shed bitter, scalding tears upon its marble face, to think that her little sinless idol darling may be writhing in the torments of an endless hell! I thank thee that thy holy word teaches us that "it is impossible for thine elect to fall away;" also it informs us that it is utterly impossible for one single soul to be saved whom thou didst eternally preordain to be endlessly damned. For all these blessed doctrines do we laud and magnify thy great name."

At this stage of the game I ventured to ask his holiness this little question: If the eternally elect can not be lost, nor any of the eternally reprobate be saved, what is the use of praying for the eternal salvation of them, or for sinners in general? and the Pope took me by the hand and said, rather confidentially, "Brother Moore, it is of no use, narry time." Then I asked another question, why do you pray thus? and he said, "We must have our bread and butter! and any fool knows that praying for God's reprobates does no good." "Sensible to the last," said I. "Let us pray," said he, and I left him praying, and I understand he has been praying ever since, and I presume he will "pray without ceasing" in this swinging affair. Dear Pope, remember that "perseverance makes the saints." I am truly thine for the preservation of "fossil creeds" in their primitive integrity.

Please allow me also to say a word in regard to Prof. Swing. Hundreds of liberals are rejoicing at the prospect that the Professor is "coming out from among them," and that he intends to become a sensible independent preacher of truth and righteousness, and that he will soon voluntarily leave and ignore the creeds of Calvin. But he does not mean to do any such thing; he is still floundering in the turbid waters of the "Dead Sea" of old time orthodoxy. It is true that he does occasionally thrust his nose above its nauseous waves and get a snuff or breath of the pure air of rationalism, but Pope Patton hurls a rock at his head, and he ducks under and cries "peccavi" which being interpreted, says "this aint what I meant," and does say, 1st, I do believe that pardon and atonement form parts of the great salvation;" 2nd, "that we are justified by faith;" 3rd, "that there is no other name under Heaven given among men whereby we must be saved;" 4th, "that Jesus is equal with God;" 5th, "that all scripture is given by inspiration of God."

Now I affirm that any man believing this absurd impossible nonsense, had better go right straight back to "his wallowing in his old Calvinistic mire. He never can be "born again" with these false, foolish ideas in his head. The old "mother of abominations, the orthodox church, is travailing, has long and constant labor pains, and is being delivered, daily and hourly, of full grown healthy children that are willingly adopted into the glorious light and liberty of the kingdom of modern infidelity. It is a long and tedious labor to be born out of an orthodox church. 'How do I know? Why I was born into and out of the Baptist church 40 years ago or more. That is how I know; and after labor pains began it was more than 10 years before the delivery was finished! I give Brother Swing a little foretaste of the pains of a new birth.

Does Prof. Swing believe the 10th, 11th, and 12th verse of Ezekiel, 4th chapter, were given by inspiration of God? Particularly the 12th! Will the reader just stop and get the Bible and read the 4th chapter and verses referred to, and tell his hearers that he thinks that the 12th verse was really "given by inspiration of God," and if he says yes, I would like him to tell us if he does not think the inspirer was engaged in nasty business about that time? If the Prof. really believes this is an inspired verse and will give public notice that he will preach a sermon with it for a text, and will in concluding his discourse say, "He doeth all things well," I will charter a train of cars and bring him two thousands infidels from our county to hear him.

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ORIGIN OF THE SPECIES.

A full understanding of nature's interior unfoldings is the only key to a true knowledge of the origin of the species; and the whys and wherefores of their production and the distinct lines of demarcation between them. The conception and organization of each superior organic form or species, are in accordance with immutable, progressive laws. When in human society there are a sufficient number of individuals, whose superior intelligence demands new associations, an organization is suggested for the mutual benefit of such as can no longer relish the intellectual viands furnished by any existing social organization, on account of their being too gross to be adapted to the higher and broader intellectual capacity. After due deliberation, whether to adopt in the main, in the new organization, the rules, laws, tenets, etc., of any one of the old organizations, it is resolved, that the eclectic plan shall be strictly adhered to, selecting the best principles from each and all of the old organizations in accordance with the divinest motives, thereby the new organization takes on a form so widely unlike either of the old forms, that none but a profound philosopher, without a knowledge of all the circumstances and causes attending the development of a form so widely different from any that previously existed, judging alone from outward appearances and general characteristics, could trace the pedigree of this unique form to any definite ancestry, though it resembles in many of its characteristics several of the older forms, and will most likely, in common parlance, be classed as a separate species with an unknown, doubtful, or fabulous origin.

The *genus homo*, in like manner, is traced to a fabulous or mythical origin, when really the germs constituting this genus, have passed up, after being liberated from the pent-up recesses of the primeval granite, through all the lower organized forms of matter, and finally, by the laws of progressive change and congeniality, the germinal entities, by spiritual influx through mediumistic instrumentalities, are induced to engage in a new and untried enterprise, analogous to that of making the discovery of the American continent, or of new territory in the interior of our earth, and planting therein a new Jerusalem, and the organization of a new government and general institutions for regulation, by the homo advance and pioneer germs, which have been actuated by motives, apparently of their own, yet are really superinduced by spiritual impression, in accordance with divine wisdom and foreknowledge, as pertaining to the grand results, there being a concert of action for the same end, going on throughout the domain of planetary worlds belonging to the same general organic structure, or stupendous whole, particularly as regards planets of corresponding degrees of development, as affected by the homo germinal elements.

The transmigration of germs extraordinary, as above, always result in a grand stride of advancement when the eclectic principles hold the ascendency, as the average of the aggregated germs constituting the newly-found migratory compact, is superior in intellectual endowment to that of any of the organizations from which such germs migrated, and when the newly-formed organizations and institutions are perfected, they bear very little resemblance to their ancestry, and really they are not the offspring of any one of the older forms, but are an emanation from several progenitors,—a result mainly, of eclecticism. Be it understood that the organization of new social, educational, religious and other institutions in human economy, are analogous to the production of new forms in the vegetable, animal, and others of nature's kingdoms. The one is also productive of offspring the same as the other, and both upon the same general principles, and the superiority of the offspring simply depends upon the average superiority of the germs elected therefor.

The sexual embrace required in the production of offspring, by the animal or human forms, is not necessary, or rather the analogous principle is not developed, as regards reproduction in the social, political, religious, and other organizations of the animal and human kingdoms. An animal or a human form is a perfected whole, as are all infinitesimal, or germ entities, of whatever degree. The germs, or infinitesimals, constituting the living, moving, actuating and intellectual principle in the animal or man, are such a perfected whole, the same as the animated and human intellectual forms in this world and all such forms as exist upon all the planets within the domain of the stupendous whole, are the living, moving, acting and intellectual principle, constituting the general, living, moving, and intellectual and individualized principle of the stupendous whole; which stupendous whole is, as before, only one with numberless others that constitute a grand stupendous whole, which again, as before, is only a perfected germ, having no more parts, and is, no more perfect than the organization of a human form, or of an animal or vegetable form; and one of the numberless of the forms of the same degree is just as perfect in itself as another, the perfect and imperfect being only relative terms. The external form and general characteristics of the great variety of perfected germs consists mainly, in the relative proportions of the great variety of elemental infinitesimal germs, constituting these perfected germs. A vegetable form contains all the elementary germ-forms in existence, from the higher or highest, to the lower or lowest, in the scale of development—the lower order of germ elements being greatly predominant in number, over the higher order of germ-elements, therefore, the development or building up of the external structure, in external appearance, is proportionate to the amount of forces employed by each grade of germ-force. In building up the general structure of a vegetable form, there is a large proportion of inferior germs employed; yet these inferior mechanics are controlled and directed by germs of a high order of intellect, as indicated by the display of beauty and wisdom manifested by the symmetry of the general form, its geometrical proportions and array of foliage, flowers, fruit, etc., and the perfect adaptation of the parts to each other, and to surrounding nature.

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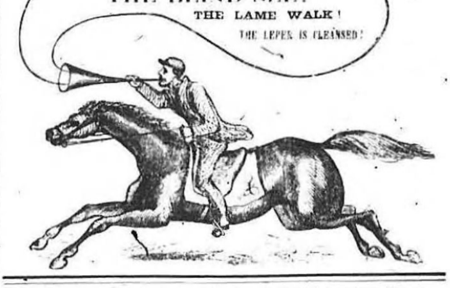

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My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(G. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity and Flooding.** She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GRASS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia and Sick Headache.**—(LIZZIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EASLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RUTTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia,** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

Negative Powders Cure Blindness, Deafness, Paralysis, Lameness, Loss of Smell, Loss of Taste, Loss of Voice. Typhoid and Typhus Fever.

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The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

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1 " 44 Neg. "	1.00
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J. R. FRANCIS, - - Associate Editor.

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" " " at the end of the year	3 50
Three months on trial, to New Subscribers	50

Religio-Philosophical Publishing House.
All letters and communications should be addressed to S. S. Jones, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, JUNE 13, 1874.

BLOOD.

The Blood of Jesus—The Philosopher's Experiment—The Blood of Bullocks.

It is a fact that no one at the present time will attempt to deny, that blood—human blood, is an essential ingredient in the so-called evangelical religion of the present age. It is the principal corner stone of all orthodox churches, and without it to rest upon they would soon totter and fail. It is really strange why so many miraculous properties are attributed to this fluid in the veins, and why it alone should be instrumental in causing the erection of churches, the enunciation of sermons from highly ornamented pulpits, and the singing of hymns in honor of him who shed his blood so that each one might commit all the devilish sins in the catalogue of crime, and by washing therein cleanse himself—make his character as white as the driven snow on the mountain top. The blood is the principle stock in trade of the various churches, and without it they would languish like a house plant without water.

A critical examination of the blood reveals nothing very peculiar about it. Supposing we had before us one thousand ounces of that precious life fluid that so gracefully circulates throughout every part of the human system, 784 ounces of the same would be water; 70 ounces albumen; one-half ounce of iron, and small quantities of phosphorus, sulphate of soda, chloride of potassium, etc. The blood of mortals of the present day possesses those ingredients, and we have no doubt that the veins of that great and good man Jesus contained all the qualities that distinguish the blood of modern times. His blood, perhaps, was far more pure and exhilarating than that possessed by Prof. Swing, Patton, or any other of the many distinguished divines of the present day, for he was not accustomed to sip poisonous wine at the communion table, thereby impregnating it with impurities.

It is true that there are many peculiarities connected with the blood that render it an interesting study, and, besides, observation has taught us that it possesses many saving qualities, and is able to transmit its life-giving properties to matter that is actually dead! The experiment of the philosopher, who grafted the tail of an old dead rat on to living one, is still, no doubt, fresh in the minds of our readers. The tail under the stimulating influence of the life-currents of blood, in a few days wagged with respectable animation, and, indeed, seemed to assume a youthful appearance. The exploit of the investigating philosopher was very pleasing and instructive to him, for he entertained the idea that the time might come when surgery would advance to that extent in skill, that the head of a wise sage, ripe in knowledge, for the sake of science, might be transferred to the shoulders of a criminal after decapitated for some heinous offense, and be made to survive the trying ordeal.

If blood, the kind that circulates in a rat, can cause a dead tail to wag, have we a right to conclude that the kind which circulated in the veins of Jesus, can save all the old sinners that ever lived? Prof. Swing who has been a disturbing element in the church of this city for a long time, insists that there is no salvation only through the instrumentality of Jesus, and that insipid doctrine he promulgates to a gaping congregation in this city every Sunday. True, there are many virtues in blood. In this city, blood was transfused from a good healthy dog to one that was sick (a sick dog always excites one's commiseration) and immediate recovery was the result, but the healthy dog suffered in like proportion. He lost all the strength he imparted, and in turn, he, too, became an invalid. Nothing was gained in the experiment in this case. The application of the blood of Jesus, however, is different—it is only in the "play." In theatrical tragedy, anger, blows, murders, poisons, etc., are in the "play"—not real—something like the blood of Jesus in the magnificent plan of salvation.

Do not understand us as speaking disparagingly of blood. We are in favor of it when pure, for then it imparts luster to the eyes, rosy tints to the cheeks, animation to the brain and elasticity to the step. Wine sippers, whether at the Tivoli Beer Garden on Clark street, or at the communion table in Prof. Swing's church, invariably have bad blood; bad blood causes various diseases, physically and morally. Church members never can be rigidly moral while they sip wine at the communion table.

We never have known of a single instance where the blood of Jesus has been instrumental in saving a single soul, but we do know of cases where the blood of oxen has manifested astonishing saving qualities. In one of the Eastern States, at a slaughter pen, invalids congregate there, and when the blood flows from a good healthy bullock, each one takes a glass and drinks it, and the result is of the most satisfactory character. Though weakened by consumption, this blood will vitalize the whole system, heal the ulcerated lungs, and give an additional lease of life.

There would be more consistency in having the blood of bullocks for a superstructure of a religion—pure blood, as it gushes forth from their healthy veins, pregnant with life, than the mythical blood of a man who died 1800 years ago.

The blood of Jesus, however, according to the doctrine of church members, is only applicable to sins; for though as scarlet, through the potent instrumentality of his blood they shall be made as white as snow. You may be a villain; a miserable, low, dirty fellow; and your character may be as black as ebony, yet his blood, that which has had no existence for over 1800 years, can render you perfectly spotless and innocent in a very short space of time! Mighty convenient for you, a despicable wretch! But, then, his blood is not administered like that of bullocks at slaughter pens. It is simply in the "play,"—ministers talk about it, choirs sing about it, and newspapers praise its saving qualities.

Jesus was a most excellent man. We admire his many noble qualities. A philanthrophist and reformer, his soul was rich with aspirations to reform the world, and his name stands recorded high on the pinnacle of fame. We esteem him highly, but we know there is not a saving quality connected with his blood, and we who revere his name, will not dishonor it by throwing over it the garb of ignorant superstition. Church members may assign him divine qualities, and exalt him equally with God, but in so doing they do not place him in his true position, and therefore are not honoring him properly. Our reverence for Jesus is based on truth, and the place we have assigned him among the high and holy of Spirit-life, is the one he actually occupies, and on us he kindly smiles, while his votaries, the various churches, have darkened his memory by enveloping it with the garb of superstition. His blood never possessed any saving qualities.

Superstition tells us that when the Savior was being crucified, a robin plucked a thorn from his crown, which piercing its breast ever after colored it red, hence all robins at the present day have red breasts; and it was superstition, too, that ascribed to his blood saving qualities, and made him the corner-stone of all the different sects of religion that exist. True, blood has saving qualities, but not the blood of Jesus. He who would drink it would be regarded as a cannibal, and be expelled from respectable society. To have human blood transfused into the veins, is not considered objectionable in refined society.

However, the saving qualities attributed to the blood of Jesus, have had their good effects. It is an ill wind that blows nobody any good. The continual reference to the blood of Jesus, has awakened within the minds of physicians a belief that there are potent qualities in healthy blood that, when transfused to the veins of the sick, will have beneficial effects. The poor, helpless animals, rats, dogs and cats, must be experimented on first, to test the efficacy of their blood, and then, after success is established there, human beings are tried. Within the next fifty years, the blood of Jesus will become obsolete as an antidote for ills of the soul, but the blood of a healthy human being will be hourly brought in requisition to restore the sick. Blood, which is the corner-stone of religion, will become the principal remedy to restore the lost vitality to the system.

The time will come when ministers, instead of preaching about the blood of Jesus, if healthy, will become useful in furnishing pure blood for invalids, and magnetic healers, with one ounce of their own blood transfused into the veins of one weak and debilitated, will accomplish more good than a dozen treatments by the ordinary method of manipulating. The demand for blood to promote the health will rapidly increase, and in like proportion the demand diminish for the blood of Jesus to wash away the sins.

Church Property.

We are glad to see that the Chicago *Tribune* has concluded at last to follow in the footsteps of the RELIGIO-PHILOSOPHICAL JOURNAL, and favor the taxation of church property. In pursuing such a course, even at this late date, it will be instrumental in throwing a fire-brand in the midst of the churches that will illuminate the same, if they are not too intolerably stupid. In a brief article, it says that "Throughout the United States millions of dollars' worth of ecclesiastical property escapes taxation. This is unjust. It is unjust because it increases the tax upon all other property. If a city's revenue has to be raised by the taxation of 100 pieces of real estate, and 10 of these are exempted, the remaining 90 must pay as much as the whole 100 would have paid. If the churches of Illinois paid their rightful dues to the State, the people of Illinois would escape a good part of the present grinding taxation. A gentleman of this city pays $175 in city taxes upon his home, against $74 last year. A few doors from him there is a gigantic church, worth his house twenty times over. It does not appear in the Assessor's schedules. Is this justice? One of the principal business streets in St. Louis is owned almost wholly by one denomination. The buildings are now let on long leases. When these expire, and the church reassumes ownership, it can rent its stores and offices at lower rates than any one else, because it will have no taxes to pay upon them. It will thus have an unfair advantage over all other property-owners in St. Louis. The exemption is wrong, again, because it amounts to a direct grant of money in aid of denominational institutions. Thus the State is leagued with every church, instead of with only one. Alliance with one, much more with all, is repugnant to the spirit of our Constitution. It is not the part of the State to foster religion. The Cathedral of St. Peter, Ebenezer Chapel, the Free-Thinkers' Hall, and the Chinaman's Joss House should be to it on a par with each other and with all other taxable things. Let it tax Trojan and Tyrian alike. History shows that the exemption of church property from taxation is apt to result in the accumulation of so much of it that the State is finally forced to confiscate it, and so get its arrears in a lump. England, France, Spain, Austria, Italy, and Mexico have done this. The lessons of the past in other countries are corroborated by those of the present in our own. Between 1850 and 1870 the number of church members in the United States did not double, but the value of church property quadrupled. It was $87,-832,801 in 1850, and $354,483,581 in 1870. At this rate of increase it would be, in 1890, over $1,400,000,000. We cannot afford to let such a mass of wealth escape the tax gatherer on the plea that it is used in promoting various forms of faith. Most advocates of taxing church property make one curious exception. They would not assess 'property absolutely needful for church purposes.' Who is to decide what is absolutely needful? The true principle is that everything that is protected by the State should pay for that protection. Church property is protected. Therefore let it be taxed."

Ghostly Agitation in California.

California seems to be the center of attraction at present for the spirits. The *Livermore* (Cal.) *Enterprise* gives startling accounts of their manifestations, at the house of J. L. Mitchell, at that place, lately. Thumping noises occurred in a room occupied by a young lady visitor, a Miss Cayzres, almost every night for two weeks, and the noises followed her from room to room, as her sleeping apartments were changed. The noises are described as almost deafening. Mr. Ackley, who resides on the opposite side of L. street, was called in, but he was unable to trace the raps, and finally pronounced them "spiritual." The family concluded to vacate the premises, and seek lodgings elsewhere, leaving the "what-is-it" all to themselves. Another night a repetition, or as some would call it, an encore, was had, much louder, though, than on the night previous. Several parties called through curiosity, but nothing could be learned, and the source from whence came the noise remained unknown to them. Parties slept at the house, thinking something might be found, but in this they were disappointed.

In conclusion the *Enterprise* says:

> "On Wednesday, the young lady, Miss Cayzres, was taken suddenly ill, and during the night was obliged to have watchers. This night the noise ceased. On Thursday night the sound was again begun, keeping up until midnight, then ceased for the night. On Friday night a change was made in the programme, the young ladies stopping with friends on the opposite side of the street. The spirits followed them, keeping up the raps in the room where they slept, and ceased at midnight as before. Saturday night Mr. Mitchell's residence was deserted by the female portion of the family, and occupied by himself and Judge Freeman. All was quiet. On Sunday night the services of a trance medium were obtained and the report given by him was that three little children, the eldest not more than ten years of age, were all there was in sight, and they certainly would not cause the disturbance. This night a gentleman asked to sleep in the house, wishing to convince himself there was no deception. About 11:30 P. M., a terrible thump was heard in the rear room, then a grating sound and louder thumps. Mr. M. rushed into the room, but saw nothing. He then made the ladies go to the front room for a change, but the change was far from being agreeable. The thumps were twice as loud as before, and the whole house shook. The gentleman, Mr. Kelley, concluded there was no deception, and from his appearance was rather scared. On Monday Miss Cayzres left for San Francisco, possibly to escape the din and noise caused by the turbulent spirits. Last night all was quiet, and it is supposed the "what-is-it" has had enough. Several persons slept at the house this night and were very much disappointed at the stillness. Over three hundred people have called at Mr. Mitchell's house during the past week endeavoring to solve the mysterious noises, but all have proved unsuccessful.

Mediums at Terre Haute.

Mr. Allen Pence speaks as follows of the mediums at Terre Haute, Ind:

> Mrs. A. E. Brown certainly possesses wonderful mediumistic powers which, in many respects, differ widely from those claimed for Mrs. S. or any other medium in the city. Through her powers my large office table, with two large men seated thereon, is moved over the floor, in broad daylight, like a thing of life and nerves, with her hands simply touching the table. She permits a handkerchief to be tightly and closely drawn over the mouth, and while in this condition, on passing into the cabinet or any darkened room, voices will be distinctly heard, apparently in the open air, the investigator holding her hands during the time. I will briefly refer to one other phase which is more interesting to me than any other. We have, through her mediumistic powers, the glorious privilege of conversing with those whom we loved and honored in this life that have passed from the mortal to the immortal. Let those who doubt lay aside their prejudice, call on her, and be convinced. We not only indorse her as an honest and genuine medium, but a lady whose character we believe to be above reproach. Laura Morgan, to whom our attention is called, was developed in this city as a medium for physical manifestations February, 1873, since then, through the courtesy of her father, John L. Morgan, hundreds have witnessed the wonderful manifestations given through the mediumship of this innocent, inoffensive child whose skepticism has been removed. He has a cabinet at his dwelling, and never refuses a seance to those requesting. We have many other mediums in the city. Some may be humbugs. As I have not investigated their powers I am not prepared to speak of them from my own knowledge. Let me say, in conclusion, that so long as we hold Pence's Hall, in fee simple, we propose to conduct our own affairs in our own way.

Dr. P. B. Randolph's New Book.

This week's issue of the JOURNAL, contains an advertisement of a forth-coming book through the mediumship of that noted and very eccentric spirit medium, Dr. P. B. Randolph.

While we have no definite conception of the contents of this new book, we do know that when spirits of high moral and philosophical sentiments get control of Brother Randolph, they can and do give the world gems of truth, worthy of being garnered into the treasury of the mind, there to be retained as of great and intrinsic value.

Of its real merits, our readers, like ourself, will be better prepared to judge on perusal. From a private letter we are led to believe that he entirely ignores the Moses-Woodhull "social freedom" promiscuity doctrine, that he was supposed to favor at the infamous gathering of that clan at Chicago last year. He claims to have been misunderstood and gobbled up to make weight for them when in truth he had no sympathy for them. Like "poor Tray," the Doctor often suffers from being found in bad company.

That he is a remarkably psychological subject is evident, hence his utterances are occasionally very contradictory, and while he pens great and important truths, his writings sometimes show veins of personal spleen, unworthy of the lofty phase of mediumship to which he often attains. He may be compared to a barometer, as he may have high or low surroundings—be they mortals or spirits, so each change is plainly marked by his utterances—oral or written.

Pitching In.

Every Moses-Woodhullite in America, the Gentle E. V. Wilson not excepted, pitch into the RELIGIO-PHILOSOPHICAL JOURNAL vigorously. The best joke of the season is, that the "Gentle," as soon as the Frontier Department was closed, commenced asserting that he had left the paper on "account of its personalities!"

During the whole time that he advertised himself in that "corner," we were constantly in receipt of letters recommending a change in the name of that department to "Wilson's Billingsgate and Advertising Corner."

We do not allude to this matter in the spirit of complaint. If we are not competent to conduct our paper to absolute success, despite all such opposition, and the vilest falsehoods that they are capable of uttering, we will calmly meet our defeat with the demonstrated fact staring us in the face, that *licentiousness* is more potent than virtue. Thus far the evidence is positive that *civilization* is the birthright of man, and that a code of *high moral ethics* is the result of such civilization. Hence the RELIGIO-PHILOSOPHICAL JOURNAL, notwithstanding all such opposition, is a favorite with the people, and is meeting with unparallelled success.

FRED. H. BARNARD writes as follows in reference to Spiritualism in Rockford, Illinois: "Mrs. A. C. Smith, of Aurora, has during part of the past month been holding circles and giving private sittings for the Rockford people, and it is in behalf of this good medium and fine lady that I write this for publication in the JOURNAL. A number of my friends, besides myself, have been very much instructed and entertained during her visit here. I would recommend her to all who wish to investigate our beautiful philosophy. At three different times (public and private) she gave me most excellent tests, describing accurately each time not only traits of my own, but friends of mine both living and dead. The tests that I received from my mother and others through Mrs. Smith no amount of money could buy. Others received tests perfectly true and accurate. To any one of the liberals in the West we would honestly recommend Mrs. Smith as a lady of refinement and taste, and as a clairvoyant, healing and test medium second to none. Our people are getting quite awake on the subject of Liberalism and other topics that tend towards less slavery of any kind."

Fifty Dollars Reward.

A correspondent of the St. Louis *Globe*, who is a Presbyterian, says: "I will give a reward of $50 to any one who will give the name of a Presbyterian minister, who is a member of a Presbytery under the jurisdiction of the General Assembly of the Presbyterian Church of the United States, who has, at any time, preached the doctrine of infant damnation; and I will give a $50 additional reward to any one who can point out any article in the confession of faith or catechism of this church teaching this horrid doctrine. As infant damnation has been charged upon Presbyterians in an editorial of recent date in the *Globe*, the above reward is offered for the proof."

We heard a prominent Methodist divine declare, some twenty years ago, that he believed there were infants in hell. We never heard a Presbyterian preach the same barbarous doctrine.

Charles H. Foster.

CHARLES H. FOSTER is now at Melbourne, New Zealand. The *Progressive Spiritualist* says: "He is one of the best test mediums in the world, and such a medium has been needed in these colonies. Hard-headed Materialists, skeptical journalists, and bigoted clergymen, have visited him, and received striking proofs of the existence of another world and the truth of spirit communion. Coming amongst us just as the reports of Dr. Crooke's scientific proofs of Spiritualism have reached Victoria, we may reasonably hope that, if his mediumship is as good here as it has been elsewhere, he will give a greater impetus to the movement than anything has previously done. Mr. Foster is a very genial, gentlemanly man, and will make friends wherever he goes. He is not a lecturer but a medium. We are sure we are expressing the sentiments of all our friends when we give him a hearty welcome to our shores, and trust his sojourn here will be pleasant and beneficial to himself and the grand cause of Spiritualism. Mr. Bartlett accompanies Mr. Foster as his agent."

LAPEER, MICH.—John L. Simes writes in regard to the marvelous tricks of the Keeler Brothers. We know nothing of them. They may imitate spirit manifestations very adroitly, and yet not have any especial mediumistic powers. On the other hand they may be very excellent mediums for control by Diakka, who like the fun of drawing out the saints, (a quarters worth) to see what they suppose to be an expose of spirit manifestations. We have no opinion about it further than this—the agitation of thought is "the beginning of wisdom." The more opposition that the devotees of Old Theology manifest, the better. It only makes people think upon the subject the truth of spirit communion will sooner or later convince all who have brains to think. Those who have not the churches are welcome to.

MR. T. D. KAYNER, formerly a typo in this office, has been united in marriage to Miss MILLIE M. HOWARD, of St. Charles, Ill. Mr. Kayner is a young man of unblemished moral character, and of more than ordinary intelligence, and we wish the couple a great abundance of happiness. Miss Millie is the daughter of Mr. and Mrs. Howard, of St. Charles, Ill., prominent citizens of that place, the latter a splendid medium.

DR. J. H. RANDALL informs us that he is engaged for the next six weeks in Ohio and New York, and will be glad to receive applications for further employment—especially from Ohio and Michigan. Since he has placed himself in opposition to the Moses-Woodhull infamy he will be sure to receive applications that will require all of his time. The same remarks are applicable to Dr. H. P. Fairfield. Address Dr. J. H. Randall, Clyde, Ohio.

AVA, ILL.—Mrs. W. Brownfield says: "There is considerable interest in Spiritualism awakened here. One Woodhullite discontinued the JOURNAL. I now send you two new subscribers, and will soon send more. We will keep the ball rolling. Send me a copy of 'Moses-Woodhullism in a Nut Shell.' I want to circulate it among my neighbors as I do the JOURNAL."

J. H. HAND, of Milford, Georgia, writes: "We have organized a small society here, of twenty-two or twenty-three members; it is the second society in the State." Within the next three years, Georgia will have at least twenty-five organized societies. We have many subscribers in that State.

ST. LOUIS, MO.—We are sorry to learn that Mrs. McCord, trance speaker, who has been of late lecturing to one of the Spiritual societies in that city, accidentally fell and broke her wrist so badly that she has been compelled to surrender the desk to another speaker.

THE Annual Meeting of the society of Spiritualists at Rockford, Mich., will be held at Free Church Grove, the 13th and 14th of June. T. H. Stewart and other speakers will be present.

THE Anniversary Meeting of the Harmonial Free Church of Spiritualists, at Sturgis, Mich., will be he held on Friday, Saturday and Sunday, the 19th, 20th and 21st of June, 1874. Several distinguished speakers will be present; also Mrs. Blair the spirit artist.

DR. P. B. RANDOLPH will answer calls to lecture. He is really an eloquent speaker, and can entertain any audience. Address him at Clyde, Ohio.

A. E. CARPENTER can be addressed at 63 Washington Ave., Chelsea, Mass. Bro. Carpenter will answer calls to lecture anywhere. He is well spoken of by those who have heard him lecture.

H. BAKER subscribes for the JOURNAL, but gives no name of State.

MRS. J. BARNES, we will comply with your request, when you state your post office, etc.

Quarterly Meeting.

The regular Quarterly Meeting of the Henry County, Ill., Association of Spiritualists, will be held in Cambridge, on the 27th and 28th of June, 1874. T. B. Taylor is engaged to speak before the association.

JOHN M. FOLLETT, Secretary.

Grove Meeting.

The Spiritualists will hold a two days' meeting in a grove four miles south of Troy Corners, in Oakland County, Michigan, on Saturday and Sunday, the 13th and 14th of June. Mrs. L. A. Pearsall and other speakers will be present. GEORGE WILKINS, President.

Right Hands and Left.

BY REV. M. J. SAVAGE.

There was once a race of men who, from time immemorial, had been accustomed to the use of only the right arm. The left one was bound to the side as soon as they were born. It was loosed occasionally, just enough to keep it from absolute withering and stiffness, and then bound again. This practice was maintained until the age of twenty years, when the bands were taken off, and it was set free, only it was still kept from sight beneath the outer robe. By this time it was so much weaker and smaller; and in every way inferior to the right arm, that it was only capable of the slightest use, and fit for nothing that requires power and skill. It was held in comparative contempt, and served chiefly by contrast, to heighten the right arm's sense of dignity and usefulness.

The practice was continued, not only by what was supposed, from long custom, to be the natural use of the left arm, and, by the jealousy of the right, but by the traditions of their religion, and by the prevailing interpretation of their sacred books. Those who ventured to assert that the left arm had any rights, or that it ought to have the same chance for development with the right, was scouted as impious and infidel. It was declared to be the "reform against nature." And specially was it deemed irreligious because it was supposed that the left arm was once cursed by their god for some blundering work it had been guilty of in the earliest ages of their history.

So custom, prerogative and religion were all against the left arm; and in some parts of the nation, the people almost wondered that there should have been any left arm created, and introduced to some extent, the practice of cutting it off in infancy.

So far did teaching and custom go, that the puny left arms themselves became thoroughly imbued with the prevailing ideas, and were proud only of their weakness and diminutive condition; and when, as would sometimes happen, the left arm received so exceptional development or training, all the other left arms would ridicule it and call it *right-armish*, and curl the lip and turn up their noses at it, because it was able to take care of itself, and then they would lament piously over it because it had got out of its sphere; and they would wonder at the presumption that dare brave the anger of the gods. Occasionally, the right arm would be crippled for life, or amputated, and then the left arm would be compelled to assume its office and do its work. Such were called, in contempt, "old made arms," because they did not grow naturally into their place, but were made, by circumstances, to do the work of another.

But after a good many years, some of the left arms began to question whether all this was right or best. They saw the left arm did grow when left to itself, and further, that it was capable of difficult undertakings and skillful labor, when exercised and trained, and they ventured to assert that they could not see why it had not the right to grow and work if it wished to. They questioned the final authority of custom and dared to give another than the prescribed interpretation to the sacred records.

But such a hubbub as it raised, and such names as they were called; it would be impossible for me to recount. Destroyers of religion, uprooters of civilization, disturbers of the peace, disorganizers, fanatics, poisoners of social purity—these were not the hardest nor the worst.

And then the right arms scornfully asked them to prove their right by their ability, and they triumphantly asked "Where are the battles you have fought and won? What books have you written? What statuary wrought? What pictures painted? When were you anything else than the puny weaklings you are to day?" And the right arms crooked their elbows and waited for an answer.

In vain the left arms put in the plea that no chance had been given them, and that the right arms themselves could not grow bound to the side, and crushed beneath the weight of ages of custom. In vain they said that at certain periods of their history, exceptional left arms had fought battles, made statues, painted and written. These were held to be only those exceptions that are said to prove the rule. And as for their having no chance so long as they were bound, they were told no decent, modest, well-behaved left arm had ever wanted to be be anything but bound; and that what they could not grow to while bound, they had no business to desire. And all the other left arms cried out, "Yes!" and "For shame!" And declared that so long as they were well cared for under the cloak, sheltered from sun and storm, that was all they wanted.

But the thoughtful left arms urged again, that not for their own sakes only, but for the sake of the right arms, they wanted a chance to grow and be trained. "The right arms," they said, "might be their superiors in strength and in other ways, but yet they could do their own work better with the left arms to help them." And they urged still further, "If the right arm be not our superior, then it is wrong and tyranny to keep us down. But if it be stronger and more skillful, why need it fear our competition? And if the gods have indeed decreed our inferiority, is it likely that we shall overcome or out-wit the Almighty or Allwise? So where is the harm of our having an equal chance and doing the best we can?" But the right arms answered, as strong people are accustomed to do when argument fails and they are still determined to carry their point, "But you shan't, anyway; so keep still and stay under your cloaks."

Thus the contest went on through many years. Little by little the left arms gained more freedom and recognition. They were sometimes loosed altogether several years before their twentieth year. They were not so severely stigmatized for being stronger or knowing how to do something. The right arms began to find that they were really a help in important affairs of life. And the disgrace which used to attach to those who received their assistance, began to wear away. Rumors came to them from time to time of other lands where the left arms were entirely free, and where the gods seemed to take no notice of the enormity either by signs in the heavens or by earthquakes or pestilence below. Some travelers even had the effrontery to declare that socially and politically they got along as well as they did. "Better," they whispered under their breath; but they didn't dare to say that out loud.

Of course the old and the wise shook their heads, and if they did not utter maledictions, they muttered their incredulity. The new ideas crept in slowly, the odium of heretic, fanatic and disturber gradually wore away, and the left arm began to grow and labor, and assume its natural place and natural work, as not the like but the equal of the other. They developed and were trained together, and they never came into conflict, because they found it more natural and pleasant to help each other. They found that one can do what the other could not, and that both together could accomplish what neither could alone. The right hand needed the left, and the left hand needed the right. They were not rivals, but complementary to each other. And so they clasped and became perpetual friends.

Thus after ages of misunderstanding, wrong and conflict, nature triumphed, and the purpose of God in his wise creation had its way.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Costs of War.

Among the arguments against war, that which is most potent with many individuals is its cost in dollars and cents. The war debts and expenses have often been held up as evidences of the iniquity which results from this barbarous custom. The mere expenditure in money, and the interest on this, which has been a burden to all government, forms but a small proportion of the real cost of war. The destruction of property of all kinds, the prostration of business and the devastation of the country, blighting hundreds and thousands of homes and sending out the people to suffer, are not usually reckoned. The loss to the world of the useful labor of many of its best workers who are engaged in the armies in times of peace and war, is immense—almost incalculable. Men in the full prime and vigor of life, are taken by force from their ordinary employments, and compelled to spend years in useless, and often worse than useless, labor. Property is laid waste and the bread which should feed the hungry, is taken to supply those who are under the necessity of becoming non-producers. There are other costs of war which are not easily measured by any standard that we have.

No compensation can possibly be made for the demoralization which inevitably results from war; the indifference to life, the hatred and animosity which is engendered in that which should be a common brotherhood; the rending asunder of all the sacred and holy ties of family and home, the heart rending separations and agonies which fall so heavily upon women, can never be measured by gold.

During the late war in this country, how much untold agony was felt by brothers and sisters, husbands and wives, mothers and children, as the result of the temporary or permanent separation from those to whom they were endeared by the strong ties of affection. The years are going by, and the physical wounds are mostly forgotten, but the slow and enduring torture of the mind and the affections, has left its mark upon many a poor suffering victim, and these are wounds which can not be healed by time. War lets loose the blood hounds of human passion, while it benumbs the faculties and deprives us of the means of measuring its scathing and blasting influences.

Peace, on the other hand, awakens the soul's finer sensibilities, and draws out and strengthens those nobler qualities that ally man to the angels and to God, while war wakens all the demons, and sends them forth to glut upon the tenderest and sweetest feelings of human nature. In estimating the value of peace as well as the cost of war, these things must be considered, and as far as possible put into the account.

Women, who feel these things more than man, protests with all her power against war, and how important it is that her voice and influence should go forth all over the world to impress upon man a sense of the terrible evils which war is entailing upon the race.

Well may our most able and eloquent women enter their earnest and faithful testimonies against this iniquity. We rejoice to have their aid, because their feelings are more keenly alive than those of her calculating brother, who sometimes boasts of rising above those sentiments which mark the best portion of our natures. In estimating the cost of war, money must not be placed first, but soul-life, purity and that happiness which flows from the best and highest social conditions in which man and woman live at peace in the family relations, cultivating the earth, or pursuing that which blesses and benefits his fellow man.

War under every aspect lays waste all these conditions, and has no redeeming traits. The idea that it is an essential means for the maintenance of civil liberty and right is fallacious, for it is only after war has exhausted itself and reason asserts itself as best it may that these things can again be reinstated.

War is the greatest mistake that man has ever made; its successes are all-failures, and its triumphs defeats, and all the supposed good that has ever come from it has followed only when it has passed away, and human nature, touched with the spirit of the Divine, which is the redeeming character of man, and alone produces all the good which results in progress of the race.

It is sometimes said by superficial observers, that the late war in this country produced the abolition of slavery, at the fearful cost of over a million lives, in order to deliver four million slaves, and the expenditure of more money than would have purchased their freedom. It was not the war, nor the money that abolished slavery, but the divinity in man that triumphed even amid the obstacles of war and prepared the nation for that crowning work of the nineteenth century.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.
H. T. C.]

SWEET LAND OF REST.

An Inspirational Poem.

BY MRS. SYLVINA L. WOODWARD.

We sing of a land of calm repose,
  Where the tempest tossed soul may rest,
And finds sweet solace for all its woes,
  In the home of the pure and blest.
    CHORUS: Sweet Land of Rest,
      Calm Land of Rest,
      We sing of a Land of Rest.

We sing of a land where deceit and guile,
  Are things which defile it not;
For the flattering tongue and hollow smile,
  Can not enter that sacred spot.
    CHORUS:

We sing of a land where sect or creed,
  Has never a dwelling place,
Where every prayer is a soul-felt need,
  And love beams from each happy face.
    CHORUS:

Of a land whose fixed and changeless laws,
  Are written by Deity's hand,
Where soul united in common cause,
  Dwell a pure unselfish band.
    CHORUS:

From that Land of Rest, oh! friends of earth,
  We come, hand and soul linked with you,
We have only passed through a higher birth,
  Which hides us awhile from your view.
    CHORUS:

Where the web of life on earth begun,
  And stained oft times by tears,
Into shining golden threads is spun,
  And woven by coming years.
    CHORUS:

FREDERICK W. ROBERTSON, OF ENGLAND—KATIE B. ROBINSON, MEDIUM.

Your country has been passing through the fiery ordeal of war, and to day you are suffering from financial troubles, but all these conditions seem necessary to purify the human race. We believe that after all these sufferings and trials through which poor human nature passes, the result is for a great and glorious good. The sweet influence of liberty and peace and love shall rest upon mankind.

We see that a grand and glorious development has dawned, not only in this country but in my native land. I find manifestations occurring that are to bless all earth's children. I have been attracted to the medium because I long to give utterance to great Spiritual truths. I long to speak again to the working men and working-women of your land and my land and all lands, for I love them. I long to see the time when those who move in the humbler walks of life shall be made spiritually strong.

I loved when on earth to read of the pioneers of America, those brave men and women who went forth into the wilderness among the free hills the broad prairies and lofty mountains, and breathing the free air of America, preached a religion that could not be trammeled. I have watched the progress of your nation, and I rejoice that the glorious gospel of Spiritualism, which had its birth among you twenty six years ago, has gone forth over the world till you can not count the believers. Do you not see that it is destined to be a great and glorious power, a religion that is to free mankind from all the thraldom and slavery of ignorance and vice, and to build up a universal brotherhood of man the world over, acknowledging the Fatherhood of God. To do this we must all work together, mediums and spirits, in order that this glorious gospel may reach out and take up the downtrodden, the outcast and the lowly everywhere.

I see in it the dawn of a grand and beautiful era in which peace on earth and good will shall abound. Tell the people that Frederick W. Robertson still lives, still works for the benefit of his country and the world. Say that my spirit slumbers not, but whenever I can awaken an aspiration for good, there am I glad to labor.

Charles Dickens is with me now, we have clasped hands on this beautiful shore. Both of us are seeking for mediums through whom we may speak to the world. We rejoice that England and America can shake hands and unite in this glorious religion of Spiritualism.

Go on, brother; your paper is accomplishing a mighty work, and there are many spirits who are very desirous to aid you all they can in this grand work of your lives and of ours.

PROF. HARE.

I rejoice to know that you are going forward with this work. I will soon have something for this department.

GEORGE W. WILLIAMS.

Dr. Child, I want to come and tell you how happy I am in my new home. I want you to tell the Lyceum folks in New York that I can say my pieces in the Lyceum up here better than I did down there, but I am very glad they learned me to speak there. We have first-rate good times here. I go out and play whenever I want to. I have got a pony and a boat too. Mamma is happy, too, because she is helping the poor all the time. She wants to come and tell you all about it soon. You will let her, won't you? They told me I might come now and tell you this. I often go a riding with you in your carriage. I have got a better whip than I used to have when I went with you.

I think you know when I sit along side of you. We often see the Indians riding on your horse. They stand right up on Fanny, and when she jumps, oh! they are so delighted. I I want to come and show myself to the people at Mr. and Mrs. Homes' circle.

Spirit Hands Felt and Relief Given.

MRS. A. H. ROBINSON.—On applying the magnetized papers you sent me, I slept well all night, which I had not done for some months past. About half an hour after I applied the magnitized paper, it appeared to me that some one was sticking their fingers into the right lobe of my liver, under the short ribs and over the kidneys but mostly on the right side. It appeared just as natural as if there had been some one standing by my bed side making an examination. Since then I have realized similar handling.

C. STEVENS.

South Ottawa, Ill., April 18th, 1874.

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MRS. ROBINSON:—Last fall my wife was taken with sore eyes. After trying every remedy we could think of, I wrote to you for a prescription, and about the time you got my letter and diagnosed her case, she said one eye was so afflicted as to be almost sightless, and that side of her face seemed as cold as a piece of ice. The next morning her eye was almost well. She is as sound and feels as well to-day as she ever did in her life, for which you and your spirit guides have our best wishes.

Yours in Truth,
J. A. BANDY.

Carterville, Ill., March 18th, 1874.

ASTHMA OF EIGHTEEN YEARS STANDING, CURED BY SPIRIT POWER.

MRS. A. H. ROBINSON.—DEAR SISTER:—I thought I would write you once more, and let you know something concerning my case. I think I am nearly well. I feel better now than I have for the last 18 years, (as far as the asthma is concerned), but for fear it may return again, I will consult you once more. You know not how thankful I am to you and your spirit guides for what has been done for me. I have paid over $500 to doctors, and received no benefit from them. Enclosed please find lock of hair, for you to diagnose my case again. Send me another prescription if you think I need it. I bid you God's speed in your labors of relieving the suffering.

Yours for the Truth,
PETER BRAKEMAN.

Melbern, O., April 1st, 1874.

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WHAT I SAW AT CHITTENDEN, VERMONT.

The Departed Appear to Mortal Eyes.

Having recently visited the well-known and reliable family of spirit-mediums, the Eddys at Chittenden, Vt., and witnessed the remarkable manifestations of spirit power daily for one week, I am fully prepared to add my testimony to those of the many who have visited them with similar results.

MUSIC.

On Friday, March 13th, having arrived in safety at the home of the Eddys at four o'clock P. M., we found ourselves at seven o'clock quietly seated and awaiting some sign from the land of spirits; we had not long to wait, however, before the exercises commenced with the discoursing of most beautiful music from the instruments lying upon the table, which were played upon by spirit hands. Next followed a short discourse of a scientific nature, given by the spirit of George Dix.

GIFTS FOR THE DEAD

Previous to entering the circle, I had placed in either vest pocket a little token of friendship which had been given me by a friend before leaving home, for the spirits of George Dix, and Mayflower, the Indian girl. During the circle I apprised them of their gifts, whereupon they came to me and commenced a thorough search for their treasures. After finding them they retired to another part of the room, and laid them on the table. While thus employed they were talking and chatting to each other in a natural voice so all in the room could hear, and were so near my face that had it all been a fraud, I am quite sure I should have known it, and exposed the imposture then and there; but I am prepared to say it was not the case.

A TEST

As Sunday, March 15th, was my birthday, I had resolved not to mention it, and if possible get a test from it. Judge of my astonishment, shortly after seating myself for the evening circle upon hearing Geo. Dix say, "Mr. D., to day is your birthday, and I shall have to pound you." Replying, I said, "Do as you please, George;" and depend upon it, if I was ever sensible of a sound thrashing in my life it was then. He did not use a whip nor a club, as one would naturally suppose, but the back of a violin.

ON THE CHIMNEY

During the circle on the evening of the 19th, in which there were a dozen or more persons seated, Horatio Eddy, with his hands tied behind him, first had his coat taken off, and was then taken bodily out of the house. Soon after, hearing three distinct raps outside, on what seemed to be the clapboards, we immediately went outside and found him sitting on the chimney of the house, which is two stories high. Resuming our seats in the circle, he was soon brought in and placed in his own chair. That his hands were not united during this time, we know to be a fact.

For the ring test I sat with Horatio, with both his hands clasped tightly over my left arm, which was bared to the elbow. A solid one inch wire ring, eight inches in diameter, was put over his arm without the slightest movement on his part. This was done with a burning lamp standing near us.

At the light circle, on the evening of the 14th, I took my seat directly before the cabinet door. Soon the bells began to ring before me, behind me, under my chair, and once were in pretty close proximity to my ears. The tambourine was shaken before my face by a fully materialized hand, which I did not recognize.

DEPARTED FRIENDS.

During the light circles of the next five evenings, I plainly saw my deceased mother, uncle, sisters, brother, wife and children. Seeing my wife at one time, she was able to exchange a few words with me, and said, "Alonzo, I am happy and glad to meet you." Next appeared my mother, who took me by the hand, kissed it and said, "God bless you, Alonzo."

GOOD NIGHT.

On retiring to our bed chamber, loud raps and tiny ones would greet us in every direction on the walls, and even on our head boards, till it seemed as if a hundred hands were rapping at once. Asking many questions of our spirit friends, we were promptly answered by the raps.

On another occasion, before retiring we locked and sealed the door, and placed a half sheet of blank writing paper which I took from my own pocket, with a pencil, on the table. Soon after retiring we heard the rustle of paper, and down it came nearly in my face. Arising and lighting the lamp, I found it to be the identical piece we laid on the table, with a written communication upon it from my daughter, who passed away thirty-four years ago, signed with her name, "Rhoda."

AUTOGRAPHS.

Another phase of manifestation was the writing of cards by spirit hands. Blank cards were placed upon a stand behind a curtain and as fast as they were written upon would be tossed over the curtain to the floor. I have the autographs of seven deceased relatives, written by their own hands, which I would cheerfully show, together with the communication, should any one desire to see them.

DANCING.

As dancing seems to be characteristic of the Indian race, as well as of some white folks, they do not seem to change from their old customs on leaving this material world; for I frequently saw Indians as well as white folks, dance with as much ease as one would wish to see.

As I can give your readers but a faint idea of what occurred at the Eddys', I will say that what I have related I know to be true in every particular.

As the rolling of the stone away from the door of the sepulchre by spirit hands, over eighteen hundred years ago, was a physical demonstration of spirit power, the physical demonstrations of the present day, although slightly different, are absolute facts, the same then, and founded on the same grand principle which has and will govern all things. Therefore we can and did see our spirit friends as did Jesus, the elder brother of mankind, when he went up into the mountain to pray, which proves that we do not entirely denounce the book called the Bible, as many believe, but view it from altogether a different stand point from which do our orthodox "friends."

However unreasonable this grand truth may seem to unbelievers, I have seen the time when I could fully sympathize with them,—for it is not seven years since I was the veriest skeptic with regard to spiritual matters that ever trod the face of the earth; and now I thank the angel world that my eyes are opened to the truth.

In behalf of this innocent and unpretending family of Eddy children, I would say that were there more like them, the world would be better for it.

Ridge Mills, N.Y. A. DENISON.

* * *

BRITTAN'S JOURNAL, Vol. 2, No. 1, is for sale at this office. Price, by mail, 60 cents.

What I Find in History.

BY DR. W. J. ATKINSON.

It was against the law to set on the table more than one course of vituals—Laws of Reformation, pp. 120, 147.

In 1568 a girl, a mere child, was beheaded for stoning her parents. A lad condemned to death for threatening to strike his mother.—Paul Henry's life of John Calvin, vol. I; page 361 of Herbert's Translations, N. Y.

A sentence of whipping upon the person who denied any portion of the Bible—for the second offense, death.—Ancient Laws and Charters of Massachusetts Bay, pp. 120, 121; date, 1656-7.

Quakers to be whipped, have the tongue bored with a red-hot iron, and killed. Four were killed: Marmaduke Stephenson, Oct. [illegible]h, 1659; William Robinson and Mary Dyer, June 1st, 1660, William Ledden, March 16th, 1661, killed because he refused to take off his hat in court, and said thee and thou.

The two first Quakers who set foot in the Colony, Mary Fisher and Ann Austin, were seized on shipboard, their books burned by the hangman—they themselves closely imprisoned for five weeks, and then thrust out of the Colony, July 1656. It was a crime to offer hospitality to Quakers, or even direct them on their way.

In 1660, at one court, seven or eight persons were fined as much as ten pounds for entertaining Quakers; and, Edward Wharton, for piloting them from place to place, was whipped twenty stripes, and bound over for his good behavior.—Hutchinson's History of Mass., vol. 1, pp. 180-9.

By a bull of Pope Innocent VIII, in 1848, death was for the first time announced without mercy to all who should be convicted of witchcraft or dealing with Satan. The result was that one-half of the population was either bewitched or bewitching.

About 1515, five hundred witches were executed in Geneva in three months. One thousand were executed in one year in the diocese of Como, and they went on burning one hundred per annum for sometime after. In Lorraine, from 1580 to 1595, Remegus boasts of having burned nine hundred. In France the multitude of executions, about 1520, is incredible. One historian calls it "an almost infinite number of sorcerers."

Germany was so fertile a soil for the supernatural that, from the publication of Innocent's bull to the suppression of persecution for witchcraft, the number of victims could not have been less than one hundred thousand. In the town of Wertzburg alone, in the course of two years, 1627-9, there were twenty-nine acts of conflagration and more than one hundred and fifty-seven persons burnt, including not only old men, but even children as young as nine years. In Lindham, from 1660 to 1664, a twentieth of the whole population was condemned.—Comb on Constitution of Man, page 308.

It is supposed that thirty thousand persons were executed for witchcraft in England, from the year 1500 to 1722. About the year 1692 twenty persons were executed in Salem, Mass., for the crime of witchcraft.

During the period in which this fearful mania was prevalent in England, Matthew Hopkins, denominated Witch-Finder General, acted a conspicuous part. He pretended to be a great critic in special marks or signs of witchcraft. Moles, warts, scorbutic spots, were, in his estimation, teats to suckle imps, and were sufficient evidences to bring a victim to the halter. He was assisted by one John Stein, a kindred genius, and in the years 1644-5 and 6, they brought a great number of poor wretches to the fatal tree. Matthew himself hung, in one year, no less than sixty reputed witches of his own county of Essex. He received twenty shillings a head from the public authorities for every witch he discovered.—Parley's Panorama, art. Matthew Hopkins.

William Penn was imprisoned in 1668 for writing against the Church of England.

The Moravians were put to death or cruelly thrown into prison by the Lutherans of Germany. In 1769 the Jesuits obtained an edict, reducing the Moravians to slavery.

Abner Kneeland was imprisoned in 1836 for saying "The Universalists believe in a God, I do not." He laid in jail sixty days.

In Missouri negroes have been burnt at the stake since it became a State.

All the above acts have been committed by Christians, either Catholic or Protestant. "By their fruits ye shall know them."

Tipton, Mo.

* * *

The Evils of Intemperance.

BY REV. G. W. GRABE.

Intemperance is one among the greatest evils in the world. There never was a time in the history of the nation when the subject of temperance was more fully brought before the people, than at the present. The crusade of our noble women against this unholy traffic has not only excited the public mind, but has entered into the halls of legislation; public opinion has been manufactured, and we trust the day is not far distant when such laws will be enacted and enforced as to prohibit the sale of intoxicating beverages. Every one that respects morality and religion will see, at a glance, the destroying influence of this deadly poison. Look at the destruction of life, happiness, and property, this withering engine of ruin is causing.

"Carefully compiled statistics show that 60,000 lives are annually destroyed by intemperance in the United States."

"One hundred thousand men and women are yearly sent to prison, in consequence of strong drink."

"Twenty thousand children are annually sent to the poor-house for the same reason."

"Three hundred murders are another of the yearly fruits of intemperance."

"Four hundred suicides follow these fearful catalogues of miseries."

"Two hundred thousand orphans are bequeathed each year to private and public charity."

"Two hundred millions of dollars are yearly expended to produce this shocking amount of crime and misery."

Do you ask: Is this true? I answer, the half has not yet been told. Comparisons often give the most striking comprehension of numbers.

"The clergy, in the United States, are said to cost $12 000,000; lawyers, $70,000 000; criminals, $40,000,000; rum, wholesale, $680,000,000; retail, $1,500,000,000; with the loss of time, and industry included, on 600,000 drunkards, or 1,000,000, more or less, fatally addicted to strong drink; and an annual loss of 60,000 lives."

As a confirmation of this statement, we quote from Dr. Edmund Young, chief of the bureau of statistics:

"During the last fiscal year, the receipts from retail liquor dealers amounted to $3,650,000."

This only from those who paid license at the rate of $25 00 each, indicating that there were 146,000 retailers of liquors in the United States.

"By including those who escaped paying license fees, estimated at 4,000, the number is increased to 150,000, who, on an average, sold at least $4,000 worth of liquors each, making the enormous sum of $600,000,000."

Are not these figures sufficiently startling? Six hundred millions of dollars! I believe that I am safe in saying, there is no one that indulges in the sale or use of intoxicating liquors, but what feels the lashes of a guilty conscience. The widow's tears, the orphan's cry for bread, and the tender pleadings of a wife with her husband, or the cries of a broken-hearted mother, weeping over her ruined son, all this, and a great deal more, speaks in thunder tones to those who engage in this life and soul-destroying business.

"Weep for the fallen; but amid your sorrow
Still point to the pledge that freedom can bestow;
Rescue the nation from the fell destroyer,
For why should youth and beauty in the grave lie low?"

Voices from the People.

IRVING, ILL.—Bro. J. M. Smith speaks in very high terms of the mediumistic powers, especially as a healing medium, of Dr. E. D. Jones.

MIDDLEBURY, IND.—S. L. Hixon writes.—You remember that I told you in my last I would try and see what I could do in getting more subscribers for the good JOURNAL, and now here come fourteen, the result of a very small effort. Now I do think if others would give only a few hours in soliciting subscribers, that the JOURNAL might be read by thousands that don't get it now, but ought to have it.

You are right. It only requires a few hours work to get up a club of subscribers from ten to a hundred in any town. A little common sense talk will induce any thinking man or woman to try the JOURNAL three months at our liberal terms. Preachers, church members, infidels and all other sensible people are subscribers for the JOURNAL.—ED. JOURNAL.

DALLAS, TEX.—J. Webster writes.—I read the JOURNAL with much interest; but I am especially pleased with the remarks of H. L. Smith, of Springfield, Ill., on the "Religion of Christ." We, as Spiritualists, look with confidence for the religion taught in our philosophy as communicated to us from the angelic spheres, to eventually become the religion of the world, at least for the higher strata of the human mind.

MUNGERVILLE, MICH.—D. Higbie, M. D., writes.—You are doing a grand and much needed work in presenting the sublime facts of Spiritualism at a rate within the reach of the masses. The world is awaking to the consideration of it, and the priesthood are closing their eyes and denouncing it as of the Devil. The blind are leading the blind and both will fall into the ditch unless Spiritualism stops their mad career.

BENTONVILLE, ARK.—J. F. Owen writes.—I loaned Mr. Bradley a few of my papers, and he was so waked up by the stirring thoughts he received, he concluded he wanted more of it. So it is with most men, if you once get them to thinking, they can never stop. I wish we could have a good test medium here, either of the physical or clairvoyant type. I shall do what I can to enlarge the circulation of the JOURNAL, as I believe it will make men wiser and happier to read it.

GRAFTON, O.—James Hulbert writes.—I fully endorse your course with regard to Moses-Woodhullism or free-lust, believing that promiscuity of the sexes, without any restraining influence of public opinion or law, would result in the degeneration of the race. I am an advocate of monogamic marriage, believing it to be the highest idea of a true social life, and the best condition attainable, when regulated by equal and just laws, which will give to husband and wife the same privileges.

STARFIELD, ILL.—T. Moore writes.—I have often wondered why you did not give us in the JOURNAL something in regard to the Swing muddle and bear fight, but you gave a very satisfactory reason in No. 11, May 30th. Any part of the case, charges, testimony, or arguments published in your JOURNAL, would have been as dirty chips in a bowl of healthy porridge. The JOURNAL feeds its readers with more wholesome and necessary food.

DALTON, MICH.—H. S. Tyler writes.—I have been a firm believer in spirit communion for nearly twenty years; in fact, one of the true Spiritualists, whose faith admits of no promiscuity. The Free-love and Woodhull doctrine is offensive to all true Spiritualists. It is a putrid excrescence that orthodoxy has sought to append to our beautiful and soul inspiring philosophy. I became a trial subscriber to the JOURNAL. It meets my views fully—it is correctly enlisted in the cause of progress.

COTTON GIN PORT, MISS.—Dr. I. H. G. Robinson writes.—Your JOURNAL is a bold and able defender of that truth and virtue which the God of Nature has implanted in the heart of every decent man and woman on God's green earth, in opposition to that most foul, degrading and soul abhoring doctrine of prostitution of both soul and body, and its advocates should be shunned with more horror than the poison of the viper. Go on, our noble champion; fear not, you have all good men and women with you in this and every other land.

NORTON, ILL.—P. Turner writes.—I think the JOURNAL will have a tendency, wherever it gets a lodgement, to disabuse the mind of any latent bigotry and superstition which may have lurked therein. I admire its late attitude in attacking the strong holds of a barbaric superstition, which has too long acted as an incubus on the human mind. We have been too long the dupes of a false theology. Since reading the RELIGIO-PHILOSOPHICAL JOURNAL, I have been highly gratified, and shall give Spiritualism a careful, an impartial, and unprejudiced examination, so as to get at the truth if possible.

SIGOURNEY, IOWA.—A. A. Davis writes.—The line of demarcation is now fairly drawn between true Spiritualism and sensualism, and the souls of the true in heart are being quickened to a more active and thorough work, and the other must slough away and disappear from our midst, as it is already a horrible stench in the nostrils of all the true, in heaven or on earth. We are strengthened to the uttermost ends of the earth, to know we have an advocate, an advocate of the beauties and purities of life in the RELIGIO-PHILOSOPHICAL JOURNAL. Then, Bro. Jones, we pray you, continue to be strong of heart and true to truth, and you will be sustained. We have faith in God through man, that there is divinity enough in the creature to work out the "salvation of God."

ELYRIA, OHIO.—J. C. Potter writes.—There are quite a number of Spiritualists here but they are of the Rip Van Winkle sort. Why does not some good lecturer and test medium come among us? They would "shake up the dry bones." I am going to make an effort to get all the three months subscribers I can for the JOURNAL. That seems to be the only practical way to get the pure gospel into different families. No good sound thinking man will do without the JOURNAL after reading it three months. I should be lost without it. I never read a paper before that "filled the bill." You are doing a great work for humanity. Free-loveism and all other immoral isms must die if such blows as the JOURNAL deals only reaches the mark. Keep on, Bro. Jones, your task is an arduous one, but truth will and error must take a back seat.

JOLIET, ILL.—J. B. Fithien writes.—Having read this week's issue of your paper, loaned to me by a subscriber, I was very favorably impressed with the spirit of free yet respectable independence of inquiry, which seems to be a characteristic of its columns; and herewith enclose 25 cents for a three months trial subscription. Having been an editor and publisher myself, I know the meanness of borrowing one's reading; and more, if the JOURNAL proves equal to the number I have just perused (No. 3, Vol. 16), I wish to keep it on file for future reference. Please let my subscription commence with the above number, and send that for I want to keep the "abstract of Mr. Underwood's discourse at Madison, Wisconsin," therein contained. I have tried to believe orthodoxy, but the trial has proven a miserable failure, and I grasp for every visible straw, to save me from sinking beneath the waves of Materialism, and exert all my power to shun or escape the arrogant rocks of Atheism.

MAQUOKETA, IA.—George A. Gray writes.—We have a Liberal and Progressive Association here that meets once a week for mutual improvement; also a library of Spiritual and other reform books. The RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT are circulated extensively. We have just been furnished with a course of interesting and instructive lectures through the mediumship of Mrs. H. Morse, of Council Bluffs. The subjects were generally chosen by the audience, and were always logical and to the point. She gave in all about fourteen lectures and attended several circles to aid as developing medium, at which many excellent tests were given to our citizens. At one of her lectures the Campbellite minister asked some questions relative to the resurrection of the body, to which she replied. He requested and obtained permission to lecture on the same subject before the society the next evening, with the understanding that she would review it. Her success was complete. He gave it as his opinion that she was "really a smart woman" to be able to give such impromptu discourses. The cause of Spiritualism among us has advanced, and long will our sister be remembered by those who were fortunate enough to hear her. It is to be hoped that the friends will keep her employed as she is a worker and devoted to the cause.

BOSTON, MASS.—J. Bean sending a club of trial subscribers says.—These names have been procured by me without any special effort, and they are men of intelligence, standing and scientific research. One is a prominent dentist of our city, a great reader, writes for several journals, and a free thinker, but not a free-lover. Another is a member of our legislature from a town a few miles out of Boston, and also Town Clerk of his place, and who is inclined to treasure up valuable matter, drawn from any source. The other gentleman is a free thinker and possesses a very retentive memory and independent spirit. You get your paper into the hands of a few such men as these, scattered over our country, each of whom will form a nucleus, around which a band of able free minds will gather, and the foundation will have been laid for universal happiness, or the millennium. The sentiments advanced in your JOURNAL of March 28th, by a Young Man to Mrs. Hull, meets my hearty approval and endorsement, and I like your paper all the more for the bold stand you have taken in denouncing and trying to crush out the damnable doctrine and practice of free-loveism. What could be more deplorable and devastating to all human society than a general belief in, and practice of, this system—even worse than Mormonism? In regard to the merits of your paper, I feel well repaid for the time and slight expense spent upon it thus far, and trust we may be still in the future of mutual benefit to each other and the world in general.

Walter Mansfield, of San Jose, Cal., writes: Spiritualism is lively in this place. Fanny Allen is here, and we understand William Denton proposes to send for his family and reside here. He lectured in San Francisco last Sunday, and at the close of his lecture he spoke earnestly against the social freedomites. The JOURNAL is highly appreciated in this place. Long may it prosper and work out its grand mission in helping purify the Spiritual philosophy. John Graves, of Wayland, Mich., writes that he is a trial subscriber, and likes the JOURNAL very much. Leonard Brown, of DesMoines, Iowa, writes: I am receiving your paper as a three months trial subscriber. I like much that is in it, but I must confess that much of the phenomena reported through its columns seems to me incredible, but what I have already witnessed would have been considered by me as incredible six months ago. Lizzie Frank, of Plainfield, Ill., writes: I have taken the JOURNAL, this is the second year, and I am very much pleased to find one editor who will come out and speak the truth. I like the stand you take, so do all true Spiritualists. Letta McArthur, of Twin Lakes, writes: The dear old JOURNAL, what a consolation it has been to us. C. G. Brown, of Shelbina, Mo., says: Hope you will constantly increase in circulation, and expose all persons who falsely assume the name of Spiritualist in order to carry out principles of licentiousness. Never can one of this kind succeed in this part of the country, in promulgating our heaven-born philosophy. Dr. Franklin, of Los Angeles, Cal., writes: Some time has elapsed since my last in the good JOURNAL; and now if you would like to hear from this part of the Spiritual Vineyard, I will say that the good Dr. Dean Clarke and his amiable wife are here for the purpose of working in and pruning of this vineyard. The Doctor is too well known to say anything more at this time. H. D. Rogers, of Dewitt, Neb., says, if you know of any good test medium, that wants to take a look at Nebraska, I think they can make it pay. C. C. Young, P. M., says, I am going to do all I can for you, because I like the noble stand you take against that most damnable of all heresies, freeloveism. D. M. Crowell, of Hamlet, N. Y., writes: The people here are very much pleased with your paper and the way you deal with the Woodhull faction. L. F. Goben, of Chillicothe, Mo., says that if good materializing mediums would come there, they would be greeted with crowded houses. Marshal Curtis, of Oakland, Cal., writes: Oakland has had some manifestations—a chair turned over, a trunk thrown down stairs, that weighed eighty pounds, and a door taken off its hinges. Now we are having a Scientific Investigation composed of learned men, with closed doors, consisting of one doctor, one divine and one professor. Lou W. Standish, of Flagstaff, Mo., says, I was much interested in Mary L. Strong's (Charlton, Mo.,) account of their circle, receiving communications by the help of a "dial." Now will she please give special directions how to make such a dial, and how it works, for the benefit of those who would like to try it. I have long wondered why there is not something thought of to help those who are far away from mediums. Capt. J. M. Titus, of Volney, Ia., writes: I will do all I can to help you along in your glorious cause, for I consider you are the right man in the right place. Virtue and chastity demands of all Polygamists, Free-loveites and Moses-Woodhullites an unconditional surrender. Davis Christie, of Oakville, Mich., states: We have a lecture at my house every Sunday at half past 2 o'clock, by H. L. Pelton, after which a circle is held. On Wednesday evenings, we have a circle for the purpose of developing mediums, and in fact myself and wife hold circles every night and hold sweet converse with our departed friends. Eliza E. Fracher, of Eagle, Iowa, writes: It seems to me I could not do without the bright pages of the JOURNAL, filled with love and good wishes to all. A. F. Baughman, of Columbia City, Ind., writes: Since I got out of the church, I see clearly. I see now that the preacher knew nothing about the true plan of salvation. It is all guess work with them. I can see now, that some of the ministers are as corrupt as their so-called satan, and am free to say that a certain young preacher would fain ruin the young of my sex, by his cunning, wily deceitful manners. J. Myers, of Rose Creek, Neb., writes: My husband and myself send you greetings and thanks for the JOURNAL which we have been permitted to enjoy. Thos. Miller, of Baltimore, Md., says, I am very well satisfied with the JOURNAL—in fact, this does not half express my appreciation of its worth. D. W. Hendee, of Portland, Oregon, says that a test medium would do well to settle there permanently. O. W. Barnard, of Manteno, Ill., eulogizes Mrs. M. H. Parry, saying, "She delivered a course of four lectures on Spiritualism, at Strobridge Hall, to large and appreciative audiences. Those societies and communities who are so fortunate as to secure the services of this gifted lady, need have no fears that the cause will suffer in her hands, as she has now fairly and honorably won the reputation of being one of the finest orators in the Northwest. Mrs. M. McCord, of St. Louis, Mo., writes to us fully endorsing Brother Prentice as an excellent lecturer. A Subscriber, of Morris, N. Y. writes: "I doubt if mediums can give us divine truth from the spirit world while they are making merchandise of their gift." How, we would ask our brother, could mediums secure a living without charging something for their services? Mediums, like all other classes, require food and clothing, hence the necessity of making charges. James Pugh, of Redfield, Iowa, says he has read this paper for three years, and is a firm believer in the Harmonial Philosophy. He would be lonesome without the JOURNAL. J. W. Taylor, of Morpeth, Ont., has our thanks for his efforts to circulate the JOURNAL. H. H. Kelsey, of Utica, Mich., says, I think the time has come when the true Spiritualists of America should organize separately from the Woodhull party. As we are better understood, our philosophy is gaining in favor with liberal minds. Hiram Rice, of Albion, Neb., says, I esteem your paper very highly for its sound reason and philosophy on scientific subjects. He speaks of attending circles; and was, to him, curiously affected and desires to know whether it would be best to continue. Perseverance will develope something in your case. J. A. McQueen, of Wolcottville, Ind., says I am very much pleased with the moral tone of the JOURNAL—but it is sometimes hard to break away from old associates, yet progression is the word. I have many friends in the Spirit-world, and if I could have some such manifestation as your paper tells about, I could be a Spiritualist. I am seventy years old and want to be found on the right track. E. Graves, of Cleveland, O., says, may God and the good angels ever assist you to go deeper and deeper and unfold the seeming mysteries of the future. Give us light, more light, and yet the more we get the more extensive appears the great field.

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As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens, but we append a description of some of those which he thinks the parties will not object to being distributed.

Mrs. Eastman,
New York.

This lady is a very excellent medium. The spirit is her controlling guide, and is remarkable for its plainness and the manner of coming.

Mrs. Charter,
E. Boston,
MASS.

SPIRIT CHILD.
This is a very excellent picture, the lady being a medium. The articles belonging to the child were placed on the table, while the sitter held in one hand a bouquet of flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted.

Emma H. Britten,
FORMERLY
Emma Hardinge.

BEETHOVEN.
This is a very beautiful picture, and shows the spirit of the great German composer standing behind the sitter and bending over her. He seems to be placing a lyre, (emblem of music) composed of flowers in her lap.

Capt. R. Montgomery,
of Hodgdons Mills,
MAINE.

This is a beautiful picture, and shows his spirit daughter holding a flower to his face. This picture is fully recognized, and was the means of converting him and his family to the Spiritual faith.

Moses A. Dow,
Ed. Waverly Magazine,
Boston,
MASS.

The spirit form represents "Mabel Warren." This young lady was assistant editress of his paper and being fatherless was drawn to him as to a father. Mr. D. is a gentle man of wealth and high social position, and his full endorsement of this picture makes it complete and satisfactory. A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

John J. Glover,
Quincy,
MASS.

The spirit here represented is Mr. Glover's mother and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness is seen to be every remarkable and satisfactory.

Herbert Wilson,
Boston,
MASS.

Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers, emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautiful test.

Mr. Winslow,
Boston,
MASS.

Spirit cousin and brother. This picture is fully recognized, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham,
Lowell,
MASS.

Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress.

Mrs. Cottrell,
Boston,
MASS.

Spirit child sitting in its mother's lap. This picture is also a most excellent test, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

Mrs. H. B. Sawyer,
Winona,
MINN.

This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of holding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod,
N. Bridgwater,
MASS.

This young man is a medium. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while entranced, and shows his double.

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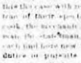

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v16n1?

New York Department.

BY..............................E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Some Wonderful Things.

The Vatican at Rome, which has been called the Pope's toy house, has between 4,000 and 5,000 rooms, and takes a travel of about fourteen miles to go through all the rooms, which are adorned with costly works of art throughout.

St. Peter's Church at Rome is about 500 feet high and covers nearly eight acres of ground. Its cost has been over $60,000,000. Such buildings as this and the Vatican and the vast expenses of the Papal Church, have so exhausted Italy that half of its people are lazzaroni and banditti.

The Palace of Versailles near Paris, took me a whole day to walk slowly through, there being eight and one-half miles of gorgeous halls and rooms painted in splendid style. I told my guide that such a building with its park and fountains must have exhausted all France at the time Louis XIV built it. He said it did and that it cost 100,000,000 francs besides the vast expense of the paintings and the park and fountains, which latter are the largest in the world. I thought the Galleries of the Louvre, which were then four and one-half miles through them, were large enough in all conscience, but it seems that even that did not satisfy human ambition, especially the extravagance of royalty.

London is the largest of all cities, having a population of three and a quarter millions.

The Zoological Gardens of London are the largest in the world. I noticed a single bird cage there which covered about half an acre of ground.

The Kew Gardens of London are the largest botanical display in the world.

The Yo Semite Valley of California (pronounced Yo Sem-i-ta) is admitted by the best travelers to be the finest landscape in the world.

The Russian Government covers nearly 5,000,000 of square miles. The next to the largest government in the world is that of the United States which now covers nearly 4,000,000 square miles.

The United States though having nothing worth speaking of in the way of museums and galleries of art in comparison with Europe, yet has its share of superiority, besides having the freest of all governments.

The Central Park of New York is admitted by all travelers to be the finest public park in the world.

The Colosseum of New York surpasses the European exhibitions of that kind, shows the amazing advance that human art has attained to. When I went there I expected to see nothing but a fine stereoscopic picture, but what was my astonishment when I reached the dome to find myself, as it were, in a new world, almost on a new planet. Almost any one at first thought would say that he was out of door, and standing on a great dome, that of St. Paul's London, for one can walk around on all sides of it, and find the blue sky above and around him, with the stars twinkling in their infinite distances, the moon shining and casting its shadows, while hundreds of feet below lies the world's metropolis with a thousand streets, a million gas lights, and countless buildings standing up as large as life. It has no resemblance to a mere picture, but seems to be London itself. They say it has cost a quarter of a million dollars, but that is cheap enough to pay for the building of such a great city right on the top of New York.

Barnum's Roman Hippodrome is the finest exhibition of the kind of modern ages. Having surpassed the world as a show, there was no need of publishing the lie that he has a collection of animals as large as the Zoological Gardens of London. If multiplied by ten the assertion might be true.

The new Grand Opera House in Paris is the finest temple of amusement in the world. The next to the grandest of theatrical buildings is Booth's of New York. The theaters of New York are handsomer and more convenient than they generally are in Europe, and I will venture the assertion that there are more grand residences in New York than in London or Paris. This comes from the fact that in Europe the upper ten are higher than in America, but from our institutions which allow all to rise, the upper ten thousand are higher in America than in Europe.

The growth of Chicago is about as much of a wonder as any I have mentioned. To sweep into the city on one of the fine railroads, emerging suddenly from the prairie into the midst of hundreds of palatial structures where a few years since were only swamps and desolation, causes no little amazement to the traveler, and shows the unbounded energy of the American mind.

Well, I have thus enumerated from memory a few of the wonderful things of the world, but I have seen with my own eyes palaces, flowers and beautiful objects a hundred times as wonderful as anything I have mentioned. I once thought the transformation scenes in our theatres were exceedingly grand, but since I saw with spiritual vision the exquisite and indescribable beauties of the higher life, these seem tawdry and coarse, and I take far less pleasure in viewing them. O! the wonders of the life immortal! Proctor may speak of suns and worlds and the wonders of the visible universe,—the whole is but dross compared with the higher glories of the invisible and the infinite which every human soul shall yet enter upon.

Another Letter from Washington.

BROTHER JONES:—There are so many palpable misrepresentations in I. O. Smith's letter published in the JOURNAL of May 23d, as well as sneering reflections upon a man that all true Spiritualists delight to honor, that I must ask the favor of a part of a column to correct it.

The first statement in that letter, viz:—That the substitute for Dr. Mayhew's resolution repudiated social freedom, is false! Social freedom was not inserted in the substitute, either by word or implication. Dr. Mayhew's resolutions repudiated the social theory principles of Mrs. Woodhull. If Col. Smith's substitute did the same, why was it introduced? It was evidently intended to deceive the society, and avoid an expression of disapproval of the free love sentiment. Col. Smith denies that there ever was any Woodhullism in the society at Washington. I will refresh his memory and show the ground of his hostility to Dr. M.'s resolution. In 1872, Dr. M. introduced the following resolution for the action of the society:

"We declare ourselves opposed to licentiousness and to the violation of the sanctity of the marriage relation; etc."

Col. Smith opposed this declaration with a most determined persistence,—availing himself of all the Jesuitical sophistry of a lawyer, and defeated the resolution by a tie vote. If his opposition in this case was not a defense of the right of the members of the society to practice licentiousness, etc., then the utterances of Mrs. W. and her apologists are unworthy of censure. It was also false that Dr. M. was one of the four that voted against his substitute, as all that were present know. Another falsehood in his statement is, that the platform of the society was the work of one man—Dr. M. Major Chorpenning and myself can attest to the contrary, as we were on the committee to draft it.

I leave his scurrilous reference to it, his unexplained defense of licentiousness, and his hostility to a rule against the violation of the marriage relation, to explain his reason for introducing his evasive substitute. I do not believe that the majority of the society are free lovers, but they erred in accepting a deceptive resolution that virtually ignored the vital point at issue; their action poured contempt upon a man to whom, above any other, the society was indebted for its prosperity; thus abandoned (in view of the public) purity of principle and their best friends.

Dr. M. has been obliged to pay a debt of the society of the amount of 80 or 90 dollars, and has no legal means of obtaining its return, and can get no satisfaction from its officers with regard to its payment.

Col. Smith's ten fold addition may prove to be subtraction when a society is formed here that will, not as did Col. Smith, oppose a resolution of purity and sanctity of the marriage relation. Thousands outside of the ranks of Spiritualism bless you for your noble defense of social purity.

GEORGE WHITE.

Washington, D. C.

The Death Penalty.

BY C. W. COOK.

"Why, sir, if it be wrong to hang a man for the crime of murder, then I might as well throw my Bible out of the house, for that teaches capital punishment." So said a votary of this doctrine of vengeance to me one day.

The same old plea—"My Bible teaches it," said the Pilgrim Fathers when they persecuted the Baptists, and put to death the innocent people of Salem. "My Bible teaches it," said the priests in their infamous proceedings of the Star Chamber. "My Bible teaches it," said John Calvin, as he plied the blazing fagots about the body of the good Michael Servetus, and thus sent his spirit to a land where eternal principles are more potent than creeds and priestly authority. "My Bible teaches it," said the Pope and priests as they religiously (?), mercilessly persecuted the early reformers. "My Bible teaches it," said the Jews, as they cried, "Away with him," and crucified the gentle son of Mary. "My Bible teaches it," say the votaries of the Koran, Shaster, Zendavesta and Book of Mormon.

What enormities has the world witnessed under the sanction of the supposed infallible revelations of the different mythological gods of history!

When will we learn to overcome evil with good, to pity the unfortunate victims of an unholy generation (birth) and untoward circumstances more than we blame them; and to instruct them with loving counsel and thus aid a reformation?

"But," says one, "Society must be protected. We have these unfortunate characters, as you are pleased to call them, and if a man assails my life, I am justified in taking his in order to save my own. Now, the body politic, like a person, is a one, and has the same right to protect itself by taking the lives of these outlaws who endanger it."

My friend, I like your frankness, candor and logic. This brings us to the root of the matter at once. Let us examine your proposition. All will agree that society must be protected; and that you are justified in taking the life of your assailant if by no other means you can save your own. There is, too, a great similarity of the body of a person to the body politic; but are you not carrying this too far, and assuming too much when you say "society can protect itself from the murderer in no other way than by killing him," thus committing a second murder?

The person may be assailed when he is alone, or when there are no other means of saving his life than by depriving the assailant of his; but society has the murderer, not the assailant, in its power. He is unarmed and undangerous for the present. How many, think you, fear the murderer when they crowd the court room to hear his trial? And the criminals who still have murder in their minds at these times, are scarce indeed.

If, after impartial trial, he be found guilty of the crime charged, society has the power to restrain him so that he can not further injure it.

Here, you see, is a great dissimilarity between the body of a person and the body politic. And in restraining its criminals, I would have society put them in pleasant moral sanitariums, instead of into damp, dismal and cheerless prison cells; and I would have them surrounded by whatsoever is good, true, and beautiful, thus lovingly reforming them and cheering them onward to a better estate, instead of hatefully crushing them and urging them lower in the mire of inharmony and consequent woe. By so doing, we practically teach them, and the world at large, that golden rule of overcoming evil with good.

Again, it is true that "Society must be protected." Now, grant for the moment your view, that the only way to do this is by revengeful punishment, rather than by loving instruction and reformation. You know how persons charged with crime are tried, and it is hard to find a jury of twelve intelligent men, who do not intuitionally shrink from putting any man to death; and they show this in the disposition they manifest of giving to the accused the benefit of every slightest doubt, for, say they, "If by the least chance this man should happen to be innocent, we have caused him to be put to death:" So they hesitate to bring in a verdict of guilty, and thus many who really are guilty are sent back into society not only, but are themselves robbed of that wholesome discipline and development of their better natures which a wiser and more loving code would give them; I say would give them, because who does not know that if the death penalty were abolished, convictions would be far more speedy and certain than under the murderous code; for jurymen would then say, "If he should by any chance be afterward shown to be innocent, he can be liberated from confinement as you would have it, or returned to his family and society from the sanitarium, as I would have it.

"But," you say, "these fellows escape from prison to continue their depredations on society." Admitted, that unfortunately for society, and for themselves as well, a very few do escape, but this is the natural result of our cruel prison discipline. And now, mark you, this number is constantly diminishing as we become more humane, and consequently, more God-like in our treatment of these poorly organized and unfortunately circumstanced brethren of ours. And when we convert our prisons from instruments of vengeful torture to asylums of loving guidance, none will wish to escape; for once show a man that you are in very deed his friend, and he will be yours, bound to you by ties stronger than manacles, chains or bolts. Once convince him that you are really in earnest, endeavoring to help him up higher, and he will come to you hungering and thirsting for that priceless jewel—Personal Harmony.

Just here will it not be well to examine a few of the facts of history bearing on this death penalty question? You know that the time was; and not in the very distant past either, when it was inflicted for comparatively trivial offenses. How long since hanging for the crime of theft was abolished in England? Has the crime increased there since? nay, but diminished, rather, says history. And here let us introduce the following testimony taken from an article in the *Phrenological Journal:*

"Actual experiment has demonstrated the uselessness of capital punishment. Michigan abolished the death penalty in 1846, and for twenty-eight years no execution has taken place in that enlightened community. We have the testimony of the highest authority that murders are less frequent and convictions more speedy and certain than when the gallows flourished in that State.

"Rhode Island abolished capital punishment in 1852, and for twenty two years has enjoyed greater tranquility, with more safety of human life than ever before. The Chief Justice of the State, and the Warden of the State Prison concur in this view. The people of these States are nearly unanimous in similar sentiments.

"Wisconsin comes next. In 1853 she swept from her statutes every (!) vestige of the law of vengeance. Twenty-one years experience only confirmed the wisdom of her course. Governor Washburne is emphatic in his approval of the act of 1853.

"Next comes Iowa. On the 20th of April, 1872, her legislature utterly repudiated the law of blood, and life for life. So we have the experience of those States. Look at them! Are they not in all that constitutes a State the peers of any other in the world?

"Queen Elizabeth, of Russia, abolished capital punishment in that despotic realm in 1741. In 1791—half a century afterwards—Count Segur declared that 'Under the operation of the law, Russia was one of the countries in which the least number of murders was committed.' George M. Dallas, our former Minister to Russia, says that none with whom he conversed dreamed of going back to the old system. The laws (he adds) are of the mildest character, and their effects are seen in the character of the people. Barbarous as they were before the mitigation of their penal code, its mildness has wrought such a change that they are now among the mildest and most peaceable people he has ever seen."

Now, if this state of things obtains under the world's present system of prisons, what glorious things may we look for when the criminal shall be kindly treated as an unfortunate brother, and placed in some pleasant, moral sanitarium, with the wise and the good to cast out the devil (diseased inharmonies) and to develop and unfold the inherent God-like qualities of his own nature! May God and his good angels, and good humans too, hasten the day when

All shall be blessed with a holier birth
Than the passions of man have yet dreamed
of on earth.

Scientists and Spiritualism.

BY CLARKE IRVINE.

In reading the remarks of certain scientists concerning the spiritual phenomena, one can not but be struck with the manifest unfairness of their dealings. By two explanations they dispose of such wonders as they can, and entirely overlook or deny others. Czermack's mode was to declare the witnesses "looked at things unequally," and performed before his classes the most puerile experiments to explain his theory. He often made most wonderful statements to his hearers, never seeming to suspect some one might retort on him,. "Professor, may not you have looked unequally at your facts?" Such gentlemen assume that they alone have common sense enough to view things equally, and that the Hares, Mapes, Dentons, Crookes, Varleys, De Morgans and Reichenbachs are foolish, careless observers.

Brown-Sequard explains all facts of the kind brought to his knowledge by the power of imagination. He, too, makes wonderful statements. He admits facts that the Czermacks dare not consider for a moment, and if he lives another decade, must become a Spiritualist or lose his senses. He says Dr. Hunter gave himself the gout in his big toe; that a mesmerized subject can tell the time; that the St. Medard Convulsionaires were beat, pounded, tortured without any effect; that the stigmata were genuine, etc., but it was "all by power of imagination." He concludes by stating, "the cure of any illness where there is no disorganization of tissue can often be accomplished when the person thinks it can be done." Surely, this is a most wonderful statement! Pray, Dr. B. S., what proof have you to justify such assertion? Have you any? Certainly you must have evidence in abundance, or you would never have made it. Then, wonderful as it is to all—incomprehensible to most minds, yet there are facts proving such cures to be possible.

Now, are there not proofs equally as numerous and strong, to show cures of a like character to have been performed where tissue has been destroyed, bones broken? "Seek and ye shall find!" Give the same candid attention to the investigation of these cures as you did to the other, and you shall find the evidence too powerful to be denied; nor are these cures miraculous, though they may seem so to you now, as did the cures by imagination once seem to others.

Among thousands of cases recorded, and hundreds that may be heard of, one that occurred in this vicinity not long since, has on the body of the subject, living, daily attestation to all acquainted with the person. William Devere, of Savannah, Missouri, had the two middle fingers of one hand crushed down flat against the palm by the weight of a large cannon, which fell on them crushing them between it and a part of a caisson. For nine years they had remained flat against the palm, perfectly stiff and useless. The little finger of the other hand was cut and broken by a piece of shell so as to be rendered partially doubled up, and stiff and useless during the nine years. During last winter while in a trance condition, a spirit controlling him spoke through him, saying, "I will now cure William's fingers," and they were immediately straightened out, and made whole as though never injured. To all who ever knew this man, the present appearance of his hands is a subject of wonder.

Let me add that less than a year ago, Mr. Devere was anything but a believer in Spiritualism. He is a man of more than the average common sense, and his reputation for honesty and fidelity stands the highest. As he says himself, "I was convinced of the truth of Spiritualism in spite of myself, and should be insane were I to deny what I knew as well as I know I exist." Of late some of the most remarkable phenomena of Spiritualism have been manifested through this man.

As a sample of the unfairness of the dealings of men like Brown-Sequard, with Spiritualism, let me call your attention to the fact that he admits the Convulsionaires of St. Medard were beat, pounded, trampled on enough to destroy life with no effect. He admits this, although the evidence is hearsay, and inferior. He pays no attention to the several cases of wonderful cures where tissue was disorganized; cases that occurred at the same time and place and were attested by the sworn testimony of men interested in discrediting them; cases that occasioned the greatest excitement and hostility from the Jesuits, and which William Howitt cites in his "History of Supernatural," letting the whole question as to the truth or falsity of these phenomena rest upon them, and the evidence of which can be found to-day in the archives of Paris. Why does he cite the one class of incredible facts, which stand on inferior testimony, and pass unnoticed the others which are so well attested they can not be discredited without discrediting human testimony entirely? If it is thus these gentlemen investigate questions of science, their results can not amount to much.

Oregon, Mo.

Finding Money.

BY H. C. PIERCE.

Can the spirits find money? Of course they can. We have abundant evidence on that point. Within the last few years, several well authenticated cases have appeared. But we must know, after all, that the rule is rather the contrary. From an experience of fifteen years, and an extensive reading upon these subjects, it is clear to our minds that it is not the object or intent of the great spiritual movement to gratify man's passion for wealth to descend to the work of treasure hunting. Nine out of every ten such cases will prove a perfect failure. We knew one medium who was deceived by these *diakka* some half a dozen times before he began to reason and use his mediumistic powers in a sensible way. Every one who wishes to be an intelligent, reasonable and consistent Spiritualist, should read Davis' little book, *The Diakka*. If a man thinks he knows all about this new Philosophy of Life, because he has attended one or two circles, he thinks to no purpose; he needs to have a little of the self-conceit taken out of him. A careful investigator of Spiritualism should make, at least, half a dozen experiments, and twenty would be still better. And if a man seeks spirit communion to get money or find a lost treasure, he will fail in most cases. There may be exceptions, but depend upon it, that the best way to approach the spirit for tests or evidence, is to come with a sincere desire to learn the truth. Let there be no selfish, dark, tricky, or sordid feeling in the soul. If you go to trick the spirits, you may attract a *tricky* class to you, and then you will find the "boot on the other foot." If you come self confident and all knowing, there will be no use in the spirit telling you anything. You will be like to attract those of your own character. So, if your motives are not pure, your investigation will not be of much advantage to you. If you demand spirits to come through the medium to tell you about lost treasures, there are spirits who will respond, but you will not always get the truth. The law of affinity is supreme; we naturally attract those on our own plane of thought. We are not conversing with the Hebrew Jehovah, or the Infallible God; but with departed finite beings, like ourselves, therefore we reason upon all things. We do not swear to an infallible communication, but we believe, or disbelieve it, according to our reason.

Heretofore, all revelations were based upon the supposed infallible. All the old religions of the world claim to be based upon *infallible revelations*. Spiritualism differs from them all, since it lays no claim to Papal or Protestant infallibility. There are two chances of an error in in these things, the fault may be either in the spirit or the medium. Men are taught by the Harmonial Philosophy to reason "He who will not reason, is a *bigot*, he who dare not, is a *slave*, and he who can not, is a *fool*." Spiritualism is not supernatural, but in perfect accordance with the unvarying laws of nature. It is the study of a lifetime; yea, of eternity.

We are holding circles, giving tests and developing mediums here. Several persons have been powerfully influenced of late. The work is going forward as fast as could be expected, but there is yet a vast amount of deep-rooted prejudice and mental darkness to be overcome. If Jesus were to appear to-day, we have no reason to think he would fare any better at the hands of his professed followers, than he once did at the hands of the Jews.

Dallas, Texas.

New Publications.

THE SPIRIT WORLD, Its Locality and Conditions, by the Spirit of Judge John Worth Edmonds, through the Mediumship of Wash. A. Danskin, and published at the request of the First Spiritualist Congregation of Baltimore. Such is the title-page of a little pamphlet of sixteen pages, which we find on our editorial table.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F. R. S., reprinted from the *Quarterly Journal of Science*, by J. Burns, 15 Southampton Row, London. This highly interesting and important paper has been widely copied by the press of this country; a late number of the *Herald of Health* printing it entire. The present reprint, by Mr. Burns, is the most convenient and desirable for preservation, and contains some sixteen wood cuts, illustrating the text.

THE PERIODICAL LITERATURE OF THE UNITED STATES OF AMERICA, with Appendices, by E. Steiger. Publisher, E. Steiger, N. Y. The herculean task of gathering the periodical literature of America for the Vienna Exhibition, undertaken by Mr. Steiger, and mentioned by us sometime since, will, no doubt, be remembered by many of our readers, and with especial gratitude by those who saw the results of Mr. Steiger's energy at Vienna, where his collection attracted especial attention, reflecting great credit upon the country, from whence it came, as well as upon the man whose indefatigable energy brought it together. The catalogue now before us is a list of said collection, and is invaluable to all interested, as it not only gives a list of the names and places of publication of some 8,000 publications, but describes them accurately, giving succinctly the subject matter to which each is devoted. A limited number of this book, well-bound in cloth, are for sale, price $1. Address E. Steiger, 24 Frankfort St., N. Y.

THE OLD AND NEW for June, well maintains the character of the magazine for interest and significance. Hale, Perkins, Tyrwhitt, and other old friends, contribute their due share to this end.

ECLECTIC MAGAZINE.—The June number of this magazine is at hand, and completes the first half-yearly volume for 1874, giving an Index from which the reader can understand how much permanently valuable as well as entertaining literature a single volume of the *Eclectic* contains. The present number has for its embellishment a fine portrait of Dr. HOWARD CROSBY, D. D., the famous preacher.

PSYCHISCHE STUDIEN for May, is at hand. All our German readers, and they are many, will be intested in this able magazine. E. Steiger, 24 Frankfort St., N. Y., is the American agent.

A Beautiful Spirit Picture.

Just as we were ready to go to press, we received a magnificent symbolic spirit painting from Mr. and Mrs. Blair, executed through Mrs. Blair's mediumship.

The painting was executed at the joint request of our son George and daughter Lavinia, both in spirit life. It is potent with meaning, expressive of great satisfaction on the part of our spirit friends, at the course we are pursuing in conducting the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET. We have not time and space to say more about it now, but shall hereafter.

Mrs. Blair is to be at the Sturgis meeting, and will receive renewed invitations from the friends in the Northwest.

Address Mrs. E. A. Blair, care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported	$336 91
A Friend, N. Y.	$ 50
James Persons, (3d remittance) Milford, N. H.	1.00
May Flower, Trenton, N. J.	25
S. R. I., New York	1.00
Blank, Lowel, Mass.	.50
Lou. W. R.	.70
Friend, Mass.	5.00
A New Hampshire Spiritualist	1.00
M. J. King, Williamsburgh, Long Island	3.00
W. H. Roberts, Olympia, W. Ter.	50

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Dr. T. Moodey, Cotton Hill, Mo.	$2.00
A. Bird, Hampton Mills, Minn.	1.00
C. R. Sylvester, Lincoln Center, Wis.	1.00

Who will next be inspired to a similar deed of noble charity. We shall report.

Passed to Spirit Life.

(Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.)

Passed over to the bright Summer-land, from the residence of Dr. Hulbert, in Sturgis, Mich., May 23d, 1874, Mrs. L. MARKELL, in the 50th year of her age.

Funeral services were conducted by T. H. Stewart, of Kendallville, Ind.

Married.

KAYNER—HOWARD.—On Tuesday, May 26th, at the residence of the bride's father, in St. Charles, Ill., by the Rev. Holmes Slade, Mr. T. D. Kayner and Miss Millie M. Howard, both of St. Charles.

Third Enlarged Edition
PARTURITION
WITHOUT PAIN
A CODE OF DIRECTIONS
FOR
Escaping from the Primal Curse.
Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health" with an appendix on the
Care Of Children
BY DR. C. S. LOZIER, Dean of the N. Y., MEDICAL COLLEGE FOR WOMEN, ETC.

The subject is itself extensive and an immense range of related topics have a direct and important bearing on it. The difficulty has accordingly been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies medications, and drugs. Among authorities consulted the following widely known and celebrated names may be mentioned: Bull, Dewees, Duncan, Gleason, Lesier, Montgomery, Napheys, Pendleton, Shaw, Storer, Tilt and Verdi.

Price postage paid, $1.00

*** For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and Fifth Ave., Chicago.

CHRISTIANITY
AND
MATERIALISM,
BY B. F. UNDERWOOD.

This pamphlet of 45 pages, printed in fine style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well merited blows, while we differ greatly from our talented friend Underwood in some essential particulars, we believe his lectures and writings calculated to do much good, his Christianity and Materialism, is worthy of, and will repay a careful reading.

Price 15 cents.

*** For sale wholesale and retail at the office of this paper.

JUST PUBLISHED.
Andrew Jackson Davis'
Latest Investigations and Conclusions; and Embodying a Most Important Recent Interview with
JAMES VICTOR WILSON,
Who has been for the past twenty-five years a resident of the Summer-Land.
THE FRESH REVELATION IS ENTITLED
THE DIAKKA,
AND THEIR EARTHLY VICTIMS;
BEING AN EXPLANATION OF MUCH THAT IS
False and Repulsive in Spiritualism.
BY ANDREW JACKSON DAVIS.

Published in style uniform with all the other works by this author.

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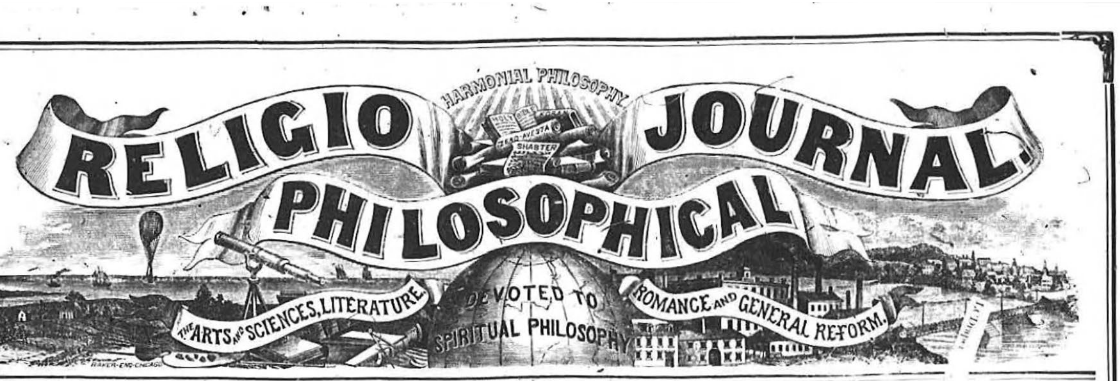

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, JUNE 20, 1874. | $2.50 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. | NO. 14.

WONDERFUL DEVELOPMENTS.

Three Days at the Eddys' House—Children in Grave Clothes—Mortality Dancing with Immortality—The Mountain Witch—The Enchanted Guitar.

BY J. H. RANDALL.

The home of the Eddys is in Chittenden, Vermont. To reach it you have to go by private conveyance from Kertland, about six miles. I reached there the afternoon of May 15th, 1874, and I found there a number of gentlemen and ladies who like myself were seeking for light in relation to spiritual things and the evidence of our future life. The road is north and south—the Eddys' home is on the west side, and faces the road east; it is a large two story house with a two story wing extending from the upright west. The second story of the wing is finished into a hall, its size being about 35x18 feet, and it is entered from the second story of the upright. There is but one door to enter and go from the hall. At the west end, clear across the room, is a stage or platform five feet wide, and in front of it on its edge, stands a rail on supporters about two feet high, extending from the north side of the room to within two feet of the south side where is left an open space and two steps upon which to mount the platform. The north quarter of this stage is taken up by a dark closet and the chimney that passes from below up through the hall. The door of this closet opens almost in the center of the stage, there being a space of three feet between it and the rail. There is no furniture nor paraphernalia of any description in this hall. To light it up in the day time it has three windows on the north and three on the south. I have been thus particular in the description of this place on account of its being an

ENCHANTED HALL,

in which the Eddys hold their seances, and where many mortals have seen and conversed with their friends from the Spirit-world, who there clothe themselves with materiality and the habiliments of their earth-life.

On the evening of May 15th, there being present eight persons beside the family (which consists at the present time of three brothers and two sisters, all being mediums, but only two of them, William and Horatio, give seances), we formed a semi circle, twelve of us extending from one side of the room to the other, and about four feet from the stage. William informed the company that any person who wished could examine him, his clothing, and the dark closet as much as they wished. The writer noticed that he had no white garment on him, his shirt being a dark colored woolen cloth, and we saw nothing that implied the least disposition to conceal anything either about his person or in the closet. His hands were securely tied behind him. He was placed in a chair in the closet, and a large shawl was used to curtain the door, leaving him in the dark; the light was set on the floor and turned down some, but light enough so we could see each other; we all joined hands and commenced to sing. In less than two minutes the curtain was raised and pulled back from one side, and there stood two child-like forms draped in white; one of them bowed, motioned its arms and beckoned to a lady in the circle. The lady then remarked, "how much it acts like Jennie," when both of the childish forms seemed to dance with glee a moment or two, then disappeared, the lady believing that in them she recognized her

CHILD THAT WAS DEAD,

and its playmate that had recently passed to the Spirit-land. I am not very much disposed to be startled at any unusual phenomenon and had just as lief look upon the Devil as our orthodox friends describe him as not, but I confess that I think my hair started up when I saw those children. We kept up the singing. Soon there appeared an old lady whom the family call grandmother, and in an old cracked voice, she gave some directions and disappeared. Following her disappearance, out slipped a large portly man with black pants, coat and vest, and a white shirt; light features, dark hair and beard. His motion was slow; he bowed several times. A gentleman present from Springfield, Massachusetts, J. F. Baker, who sat beside me, recognized in him his brother who had been in the

SPIRIT WORLD ONLY THREE WEEKS.

He vanished, and a voice requested us to sing vigorously. Several attempts were now made by different spirits to appear, and one after the other, four Indians came out in different costumes, each staying long enough to show himself; one of them a large majestic fellow stood against the door case to give us an idea of his height, and we judge that he was six and a half feet high, and the most of the company were of the same opinion. One very friendly Indian maiden came out and danced, and motioned to a lady, Mrs. Cleveland, to come up on the stage. The old lady went up and then

MORTAL DANCED WITH IMMORTAL.

The old lady told me she had a kind of dread at coming in contact with this materialization, and it made her shudder when touched by it. I wanted to dance with the Indian maid, but did not get a chance. Her movements were very graceful and easy. Now, the spirits, purporting to be three of them, held quite a colloquy in voices differing in tone and in the use of language; this closed the cabinet seance.

On the evening of May 16th, the same company present, Horatio came forward for examination, which after being done to the satisfaction of all present, a guitar, some bells and other instruments were placed on a stand which was screened from view by hanging up a shawl, and placing two common chairs in front of it. In one of these chairs Horatio was seated; in the other a Mr. Severance of our circle. He having bared his arm, Horatio clasped it with both his hands, when they were covered with a shawl, and while sitting facing us all, the guitar was floated over their heads in plain sight and projected out first on one side of them, then on the other and between them, playing all the time; also other instruments in company with it. Some of the time it was six feet away from the medium, and played upon rapidly and in plain sight of every one in the room.

A ring about eight inches in diameter was handed to us to examine, and we all pronounced it a

SOLID IRON RING.

It was placed back of the medium and Mr. Severance, when the latter changed his position by taking one of the medium's hands in his, the other hand of the medium remaining on his wrist all the time. Then the medium shook from head to foot, and throwing the shawl off that covered his hands, there was the ring on Severance's right arm. How it got there, Mr. Severance says is incomprehensible to him.

William now presented himself as usual, giving the same opportunity for examination as before. He was tied and entered the closet whence come the denizens of the unseen world. Soon there appeared a man apparently sixty years of age. A lady present thought it was her father. His disappearance was followed by a lady with a small child in her arms, coming into our sight. Mr. Severance could not say certainly, but he thought it might be his deceased wife and her child. Then the children appeared again that we saw the evening before, and directly after them the

BLACK SWAN,

in lady-like costume presented herself, bowed pleasantly to our company and retired.

On Sunday evening, May 17th, the principal materializations were—first, the

WITCH OF THE MOUNTAINS,

who appeared in full view, draped in weird costume, with a crown on her head and a long gauze veil over her face which she raised slowly and majestically and took a chair that was on the platform, sat down and discoursed to us on the philosophy of the phenomena we were witnessing, winding up with a golden promise to us that as earth's children get rid of their fears and superstitions, so they can bear greater things, the spirits would produce more startling sights and utter things now unutterable. Then came another, a woman in white garibaldi waist and black skirt, and it was said by those who thought they knew, that it was Achsa W. Sprague. The features were white and as expressionless as death. She appeared to look us all over, made a bow, clasped her hands and kneeled on the floor and poured forth a fervent prayer, so intense, so stirring and thrilling to the feelings, that the company's amen was simultaneous with the closing of the prayer.

This same evening we all sat around a table with joined hands. Horatio had his right hand covered in such a manner as to prevent him using his fingers had he wished to. The key-end of a guitar rested on this muffled hand, (his other hand being placed on the table) the body of it on the lap of a lady, one of our investigators,—the writer standing between said lady and the medium, with the whole guitar under his eyes and the fastenings of the strings from end to end in full view, and while in this position, in good light, the guitar had played upon it tune after tune by hands unseen. I saw the strings vibrate under the touch they received, and pressed down at the different frets as the tunes were played. Some of the time fingers appeared to come from the inside of the body of the instrument, but they were visible only for an instant at the time, and at intervals, during the whole of the playing which lasted thirty minutes.

I saw no materialized forms that I could recognize, but I have met several persons who have not only seen, but conversed with, their beloved ones in the Spirit-land. Knowing what I do of these manifestations, and having while there such an ocular and audible demonstration as the guitar experiment on the last evening, I can concede the possibility of the reality of the other equally startling, but no more conclusive, phenomenon of materialization, and to which so many have attested.

I am not prepared to give my opinion concerning the *modus operandi* of the materializing, but I believe the mediums honest and the future will unfold to us the manner by which they are produced, and whether real or unreal in the demonstrations yet to come, they serve to awaken and deepen thought concerning our mysterious natures. Readers, you who can not believe my statements, go and see these things for yourself; give us your testimony; "rise and explain" if you can—until you do the matter will exact a share of our attention and we shall go again when we can, for we want to prove all things and hold fast that which is good.

Clyde, Ohio.

Christianity--Is it Progressive?

BY C. W. COOK.

Standing by the post-office one day, I overheard a conversation between an old gentleman of about eighty, and a young lawyer of about thirty—both Methodists, on "The Future State of the Wicked." The young man was very urgently and reasonably contending that there was no literal hell-fire; that the term only prefigured the mental torments of the poor wretches. This shocked the moral (?) sensibility of the Methodist reared and educated under the Christian teachings of half a century ago, and with difficulty he restrained his religious wrath as he mopped his red sensual face with a huge bandanna, and in angry tones responded to his, as he thought, erring brother.

"Yes, that's the way you are sending the world to damnation, and aiding the Devil to seize the souls of Adam's fallen race! Don't you see the world is yearly growing worse? [A poor compliment to Christianity, thought I.] Why it's got to that pass now that a minister don't dare even say Devil to sinners, and if he sometimes does, he has to take out his handkerchief to wipe his mouth, not so when I was a boy, then there was a real Devil and red hot hell where unconverted sinners writhed in their torments, calling for a drop of water to cool their parching tongues. Yes! and you fellows who mince the matter, and sugar-coat it, will go there as the punishment of a just and awful God, for thus lulling sinners to a sense of ease and security, in their rejection of the offered pardon!"

The young man very mildly, though not without some appearance of excitement, answered that "I am unable to see that the world is growing wickeder, and that mental suffering is fully as excruciating [and I thought he could have added, as pleasing to an angry God] as physical, more particularly as after death there would be no physical to suffer."

But the anger of the old gentleman, like that of his God, was not to be appeased. One of the foundations of his early learned creed was in danger, and as with voice pitched to a high-key and cane, and handkerchief alternately swinging in the air, he went on with his tirade against what he was pleased to call the "sweetened water religion" of the day, the young man beat a hasty retreat—for once consigning his cause, without argument to a jury which I think were much amused, rather than frightened at the righteous indignation of the old saint.

Well, thought I, they are both Methodists in good standing, and no doubt, expect to eternally sing around the throne with crowns of stars on their diminutive heads, while the good sisters warble the eternal treble of the hallelujah, as they sit in their clean gowns and night-caps, with their bright knitting needles in their hands.

And this, thought I, is something of the progress which has been made during the last fifty years in the church, even while they have all the time been zealously fighting the ideas of progressionists.

Yes! hell and the Devil are being gradually driven even from Christianity. It is becoming more and more liberal (witness the proceedings of the Evangelical Alliance, just closed); and it is beginning to acknowledge the communion between this and the angel world, and that the bright angels are none other than our departed friends who have "gone before." (See Miss Phelps' "Gates Ajar," and Beecher's "Sermons.")

Looking at Christianity as it is to-day, I think it neither dogmatical as it once was, nor progressive as it should, and will yet be,—but conservative. The writings of such as Renan, Spencer, Tyndall, Darwin, Huxley and others, as well as the remarkable revelations of Modern Spiritualism, have tended to make the leaders in all branches of the Christian church including even the Catholic, very cautious in their dogmatic assertions, and have, as it were, driven them into conservatism, which is at least a step—and a long one—from the dogmatic superstition of by gone times, towards progression.

It is even, as was said by the Carpenter's Son in times agone, "Ye will not all come, but ye shall all be drawn" into the wake of progression, and the churches are ever the last ones to come in.

Creed-bound superstitions—I will not be profane enough to call them religions—have ever most violently, even by fire and sword, opposed the promulgation of new truths; but they have been promulgated nevertheless, until, to-day the church stands upon what they once called Infidel ground, and arrogantly assuming to itself what it once so bitterly condemned, says, "O, we told you so!"

We can not expect to see a full grown chicken developed from an egg-shell in an instant, more than we can expect to see creedists become progressive; yet the fact that Christianity to-day is at least conservative, is cheering, and one of the best signs of the times, is that the different branches of the Christian churches, are forgetting their old feuds, and learning to call each other Brother. It is a step toward the day when the "Fatherhood of God an the Brotherhood of man" will be universally acknowledged. Some might fear that this combination of the Evangelical churches will result in another power like that of Rome; but it is too late in God's day for that. Science is too well diffused, and the masses too much enlightened for it. No, 'tis a feeble step out of conservatism, into the future of Christianity which is destined to be progressive, and thus to lose, one by one, the superstitions which it still fosters. Already a Beecher speaks in the words like this:

"You might as well go to the catacombs of Egypt, and scrape up the dust of the mummies, and knead it into forms, and bake them in your oven, and call such things men, and present them as citizens and teachers, for our regard, as to bring old time-worn institutions to serve the growth and the living wants to-day."

These words have no uncertain sound, and coming as they do, from one of the leading minds of Christianity, they point to the good time coming for which all Progressionists are earnestly, let us hope wisely, laboring. May we

"Press on! o'ver error's rocky steep;
Climb boldly o'er the torrent's arch.
He fails alone who feebly creeps
He wins who dares the hero's march."

"Be we all heroes! let our might
Tramp all old error's snows away,
And through the ebon walls of night
Hew down a passage unto day."

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Religious Infatuation.

My Christian friends, I too, was once a firm believer in the dogmas of your religion. The existence of a Heaven and a Hell, of a Devil and a God, and also of a divine revelation, was instilled into my early childhood, blindly accepted, and for many years cherished as a solemn unquestionable reality.

How well do I remember the shock and even indignation of my well meaning but benighted soul, when for the first time I heard these great doctrinal points coolly discussed and fearlessly denied. I had been taught never to listen to any thing against our holy religion, and to regard all Infidel proofs and arguments as only cunning devices of the Devil to entrap my unwary soul. This made me an insufferable bigot, full of impatience with any one that attempted in the least to unsettle my faith. What! thought I, rob me of my God, my Savior, and my Bible—destroy my comfort, crush my hopes, and desolate my heart? Dark the day and cheerless the world when once are lost the joys, the solace of religion! Doubts begone! Satan, get thee behind me!

Such were my thoughts; such my feelings, and such, my Christian friends, very probably are your own at this present moment. Objectionable as this infatuated state of mind and feeling may be, we can not justly be held accountable for its existence. It is the necessary result of our education, our association and the thousand other subtle influences bearing upon us from our tenderest infancy. Indeed, under such circumstances, not to grow up a Christian believer, ought to pass as a pretty fair miracle. You doubtless have read and observed enough to know that people can be taught to believe almost anything, however foolish. Why are we Christians? Merely because we happened to be born and reared in a Christian land. Had the accident of birth cast our lot in Turkey, we should very likely have turned out to be sturdy Mohammedans, full of pious zeal for our precious faith and ready to denounce all other religionists, particularly Christians, as "Infidel dogs."

When once a people become fairly subjected to a religious delusion, any attempt to deliver them from its enslaving power, is almost hopeless. A vast multitude—the priests, the preachers, the clergy, the ministers,—call them by what name soever you please—being from selfish motives deeply interested in the support and continuance of the fraud, contrive every expedient to deter the credulous masses from honest inquiry. Very few of us, dear readers, have been proof against their wily, cruel influence. Very few of us have not worn the chains they have insidiously forged for us, and then, strange to say, even made a merit of glorying in our pitiable bondage. He that clings most blindly to the prescribed faith; he that is least accessible to the appeals of reason and common sense; he that most persistently sets his face against all impartial investigation, is esteemed the most pious and as a reward for his unfaltering fidelity, surest of gaining Heaven and the approval of his spiritual guides. Under such a system of mental despotism, how are freedom and independence of thought possible? Taught from infancy that the faintest doubt leads to open skepticism and both to the Devil, we soon learn to surrender our own judgment and meekly submit to the teachings of a class, directly interested in deceiving and misleading us.

Which is best for us, friendly readers, truth or error? Now, on the supposition that your religious belief is an error, how in the name of common sense, are you ever to deliver yourself from its entanglements, unless you have the courage and the understanding to think, to read, to inquire and to decide for yourself?

With the displeasure of your saintly masters before your eyes, do you dare to do this plain simple duty? Try it; try it honestly, fearlessly, and my word for it, you will find your cherished Christianity as baseless, as unsubstantial in its pretensions as Mormonism, Mohammedanism or any other wild vagary that has ever enslaved man and distorted the best affections of his heart.

SIGMA.

Brookhaven, Miss.

Mrs. E. A. Blair, the Celebrated Spirit-Artist, in Clyde, Ohio.

BRO. JONES:—As the above-named truly wonderful, and justly eminent spirit-artist has been painting floral pictures of family records in this place for the past two months, it becomes my duty, as well as my pleasure, to inform the great army of Spiritualists and investigators throughout the country who read your high-toned excellent JOURNAL, that thus far our heaven-gifted sister has not made one mistake, and hence gives entire satisfaction to all who have patronized her. I know, Mr. Editor, that you have written and published a number of truthful articles descriptive of these sublime, picturesque landscape and floral paintings, and hence it is not necessary that I should do so at this time; suffice it to say, then, that all the members of the family, living and departed, are beautifully placed in the picture record by floral symbols.

I would assure all who have not seen these spirit-paintings that their richness, grandeur, and purity are wholly indescribable. We say emphatically, and challenge comparison, that Mrs. E. A. Blair's paintings are brighter, fairer, and more perfect than any living artist hitherto in all the past history of our earth, has been able to produce, and hence in their matchless skill and beauty, stand forth without a rival in the nineteenth century.

We would just add, that Mr. and Mrs. E. A. Blair are going westward from here. They will attend the annual meeting at Sturgis, Mich., which will be held on the 19th, 20th, and 21st of June, and, of course, her business is to paint pictures for all who wish them.

A. B. French, of Clyde, Ohio, one of the most eminent orators now in our ranks, will also attend the Sturgis meeting. And, by the way, Mr. Editor, we would be glad to meet you at this meeting also. As you knew me years before I became a Spiritualist, and, as I was made welcome on frequent occasions to your pleasant home at St. Charles, Illinois, I should be much pleased to greet you in my own home at Sturgis, Michigan. Our noble cause is gaining ground in this place rapidly. I have lectured here during the past two years, twelve months in all, and I am glad to be able to say that notwithstanding we have met stern opposition from first to last, yet our cause is invincible.

Bro. Jones, thank God for modern Spiritualism, which sheds a bright halo of glory over the age in which we live.

Mrs. Theo. Andrus, of Norwalk, Ohio, monochromatic portrait spirit-artist, also demands our notice before we close this article. And to be brief, as you have also published a truthful statement of her wonderful development and skill as an artist of the above character, we only add that we visited Norwalk, a few days ago, and tested her mediumistic powers in the beautiful gift heaven has bestowed upon her, and found them, as you stated, of a high order, and very remarkable indeed. She paints blindfolded just the same as Sister Blair, and bids fair to become an eminent artist at no distant day; in fact, she is a marvel already to all who know her. Mrs. Andrus has lived in Norwalk, Ohio, for several years, and she and her husband enjoy the confidence and friendship of a large circle of friends and acquaintances. Some of the best citizens of Norwalk have recently been convinced of the truth of Spiritualism through her mediumship and are now members of her circle. And thus as the good cause moves forward, let all rejoice.

Truly yours,

A. J. FISHBACK.

Clyde, Ohio.

Report of J. L. Potter.

DEAR BROTHER:—May has gone, consequently I am called upon to report progress. I can truly say that our cause is advancing. The Spiritualists are beginning to see that licentiousness is no part of Spiritualism, still some are so very charitable towards them as to say, "Oh! you don't understand them." They don't mean that, but I see that one after another is leaving the Social Freedom Ranks, and declaring that they never indorsed the theory. Time is the only true delineators of deeds and theories. Let no one relax their hold, or grow careless as to duty in this warfare, for many are beginning to see that they have been duped with soft words and doubtful sayings, regarding the real motives of those who would turn society into a grand brothel.

During May I visited the following places: York, Etna, Pleasant Grove, Le Roy, Rose Creek and Lyle, delivering nineteen lectures; adding to the association five new members; receiving in collections and yearly dues, $54.78, expenses, $1.55.

At Pleasant Grove the Campbellites let us have their church for lectures, and attended the same, giving evidence that they were not afraid of hearing Spiritualism discussed. We came near having a discussion at Lyle, with Rev. Hayes, Methodist. He or they challenged us last winter at a revival meeting; we accepting the position, but when we met face to face he would not discuss the matter only by our admitting that Woodhullism was the fruit of Spiritualism, so the debate did not come off. We do not propose to admit to any one that prostitution is any part of Spiritualism; but that the teachings of spirits have ever been, "Do right, be truthful, deal justly with all if you would be happy." The lines are fully marked between Spiritualism and licentiousness, and he that would either by word or deed cover up said line, is not a friend to our cause. Working for the spread of spiritual truth among all classes, I hear your work as editor spoken of approvingly by all, except those who are opposed to all law and order.

The above is respectfully submitted to the Spiritualists of Minnesota.

J. L. POTTER.

Lyle, Minnesota.

Permanent address, Northfield, Rice Co., Minn.

Direct Spirit Writing.

Mr. James Wason, solicitor of Liverpool, has kindly forwarded us a photograph of a piece of direct writing given in Greek characters, through the mediumship of Mrs. H. D. Jencken (Kate Fox) a few weeks ago, at Brighton, while all the members of the circle were holding each others hands. The translation of the message is—

"Who believes in Me shall live."

Some witnesses well-known throughout Wales, were present, but we have no authority to give their names.—*London Spiritualist.*

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

The Indian Medicine Man.

From the Phrenological Journal

Among the North American Indians the functions of prophet, priest, and physician are vested in certain persons termed Medicine Men. Their power over the red brethren is wonderful, and the faith in them is untainted with skepticism. Just as the ancients consulted the mystic oracles before determining upon any important movement, or as the Jews of old inquired through their priests the will of Jehovah, so these children of the plains and the forest inquire of their Medicine Man the will of the Great Spirit.

Will game in abundance reward the hunter? Is this the time to war upon another tribe, and will the warriors return with many scalps to their lodges? Shall they fight or make peace with the pale faces? These, and other questions of varying degrees of importance, are submitted to their seers, and their words decide the issue.

These Medicine Men are educated to their vocation from early childhood by those holding the priestly office. They belong to no particular family or class, but are selected from among the embryo warriors by the shrewd old priests, who watch the lads at their play not their characters, and never are mistaken in their choice. The boy is trained for his vocation as Eli trained Samuel. He lives with the Medicine Man, he learns the virtues of the various simples he uses in his natural pharmacy, the persons he prepares for his victims, and, in time, the adroit tricks by which he retains his hold upon the superstitious minds of his race. Finally, he passes through an ordeal of abstinence, physical suffering, and endurance, testing his stoicism to the utmost, and then with some rude ceremonial he is inducted to the priestly office, and exercises in after years the arbitrary powers of his order. This is a general truth, describing the fact as it exists among all the tribes of the West on either side of the Rocky Mountains. Beyond this, however, nearly every tribe has some ceremony peculiar to itself, without which no person could receive their confidence, and exercise the Medicine Man's power.

Among many tribes on the Pacific Coast these priests are divided into three classes, the good, the bad, and the mixed. The first draws his inspirations from the Great Spirit alone; the second has dealings with the numerous spirits of evil; and the last is under the protection and wields the power of both.

The second is most feared, the last most respected, while the first is called upon only when medical treatment is required. The vocation of the second class is by no means desirable, for while it brings much wealth with it, it is also full of danger. Many of these men have been killed by the relatives of some deceased patient because the doctor allowed his "evil eye" to work mischief upon one he should have healed. This species of vendetta is legalized by usage and upheld in a great many tribes. Were it practiced in civilization, the human race might escape many ills and be longer lived than at present. Who knows? This custom brings to mind another growing out of it. If a Medicine Man who has been so unfortunate as to outlive a patient, finds that the latter's relatives have determined upon his death, he has a remedy at hand as safe for him as the Cities of Refuge were for the Hebrew murderers.

He has but to communicate with the chief of the band to which the mourners belong that he is ready to atone, to them for their loss. The chief calls together all his people to consider the subject. The man's life value is computed (not by "standard" insurance tables) in a fashion perfectly satisfactory to the parties and the number of blankets, ponies, and beads is fixed upon, and the doctor notified. He pays in full, the grieved souls are consoled, and no one thereafter can charge him with crime.

A few years since, one of the tribes located near the Columbia river lost a number of their people of the typhoid fever, within two or three days' time. One of the last to sicken and die was a favorite young man named Charley. About two months before this he had engaged in a rough and tumble fight with a young buck of a neighboring tribe, the son of an "evil eye" doctor, and had whipped him. The next day, the father meeting Charley, told him he would suffer for it. When the fever attacked him, Charley was fifty miles or more from the place of the encounter, but he began calling the name of the doctor, and never ceased until his ravings ended in death. The tribe came at once to the conclusion that all the deaths were caused by the revengeful father, and determined on his death. For once they refused to listen to overtures of compromise, fearing, as they said, that he would destroy their whole tribe.

The friends of the doctor then applied to the Superintendent of Indian Affairs to interfere, and he caused the doctor to be arrested and brought before him for trial. The chief and head men of Charley's tribe, accompanied by many other of his friends, were present as accusers and witnesses. Kil-i-ki-ma-na, the doctor, was a villainous-looking Indian, some sixty years old. His left eye was blind, his long, coarse black hair hung in heavy masses in his neck; he was brawny, muscular, and agile as a panther. He hired a lawyer to plead his cause for him, and the officials supplied the accusers also with counsel. The session of this strange court made a novel and picturesque scene.

The judge, an army officer, was dressed in uniform, and sat at a table covered with a brilliant scarlet blanket. On either side were the lawyers, and in front of them stood the accused, erect, firm, determined, evidently the master of himself and of the situation. Three or four of his friends were near him. The party of his accusers, some thirty or forty in number, filled the rest of the space, while their women (for whom there was no room inside) stood out on the porch and flattened their noses and lips against the windows, which came to the floor. Antoine, the chief, prepared in behalf of his tribe to make the accusation verbally. Here arose a difficulty. Neither tribe understood the language of the other, and very few of them knew the Chinook jargon, the general medium of communication between all the tribes and the whites. Two interpreters were therefore found, and then the business proceeded thus:

Antoine made his charges in his own tribal tongue. The interpreter for him converted them into Chinook for the benefit of Kil-i-ki-ma-na's man, and he in turn translated it into his master's language.

While Antoine was talking, the accused turned his one useful eye upon him, and watched him with unwinking attention. This made the speaker very uneasy, he shifted his posture often, and trembled with a fear which was shared by all his tribe. It was evident that to them the "evil eye" was a reality, and that it would require no little address to remove their superstitious fear of its influence.

When Kil-i-ki-ma-na at last had an opportunity to reply, he did so, with an earnestness and eloquence that would have been creditable to orators in high stations of civilized life. His argument was dignified, adroit, and impressive, even when filtered through the sieve of the Chinook jargon into plain English. The legal gentlemen then exchanged a few words with the Colonel (acting as judge), and the latter decided that there was no proof of any bad conduct on the part of the accused, but that contrary-wise it was evident that Charley and the others had died of the same disease as some of their white neighbors. He therefore ordered him (the prisoner) to abandon the profession of a power which he had there acknowledged he did not possess, and to authorize his followers also to state to all his people what he had confessed that day. Antoine and his tribe were told the folly of such a faith, and were finally induced to shake hands and vow amity with the man whom they had prepared to murder. The attorney for the defense was rewarded for his services with two Indian ponies, a novel but rather valuable fee.

The only malcontents were the women. Had Jefferson Davis been there "his great heart" would have been filled with admiration at the vehemence with which they refused to be "reconstructed," and "his eloquent lips" would have flowed with panegyrics, similar to those he poured out recently at the White Sulphur Springs.

An idea has prevailed among Americans that the Indians were skilled in the cure of diseases. So general was (and is) this belief, that it has made the fortunes of numerous quacks, and will probably remain a popular fallacy for many years to come. Our constipated people buy somebody's "Indian vegetable" pills, look at the picture of the warrior on the box, swallow the contents, and feel a calm conviction that they have been wise in their generation, and saved a doctor's bill. The hair tonics, bitters, syrups, and other nostrums that have been carried into popular favor on the strength of the Indian virtues they contained would make a long catalogue. Yet the idea is one of the greatest humbugs of the age.

All Indians believe in steam or hot air remedies, and use them for colds and fevers. A half dozen barks, herbs, and roots are made into teas for various complaints; beyond these things they know nothing of medicine. Children of nature, they cling to Mother Earth when they get ill, and depend on sun, air, and water to cure them. Where they have no intercourse with the whites, old age and opthalmia are their only diseases. Where brought in contact with the pale faces, they acquire their complaints, and seek our medicine men for their relief. The Indians are some of the best patrons that the druggist finds in frontier towns.

The greatest barriers to the civilization of any given tribe are found in its Medicine Men and squaws. Convert the first, and the last will soon become disciples, for the copper faced women of the plains are not one whit behind their white sisters in their veneration for the profession. We commend this last suggestion to the very worthy and excellent men who constitute the Indian Commission.

◆

Christian Rationalism.

Some, who think they shall be heard for their much speaking, try to make us believe that the designation "Evangelical" excludes every degree of rationalism, or of that habit of mind which subjects the Bible and the creeds to the scrutiny of reason. But there is no disputing the fact that there has grown up a recognized and outspoken school of Evangelical Rationalism. The Roman Catholic Church is the only section of the Christian world where the rationalistic instinct may be said to be inactive; and even this statement may be called into question since recent utterances of Bishop Strossmayer in Hungary, and of Father Terry in Chicago. In the section of the Protestant Christian world called Evangelical, rationalism may be found, in every stage of development, from the chrysalis to the butterfly. The Lutheran Church of Germany was represented at the late meeting of the Evangelical Alliance by one of the German professors who no more accept the evangelical idea of inspiration or future punishment, as taught by the orthodox chairs of theology in this country, than they accept the authority of the Church as taught at the College of the Propaganda in Rome. They reject the infallibility of the Scriptures as issued by the Bible Societies as decisively as they repudiate the Syllabus as promulgated by the Pope.

Prophesies, History, Psalms, Gospels, Epistles, and all, are subjected to the same rationalistic criticism by the evangelical theologians of Germany, which they apply to the writings of Polycarp or Eusebius. Consequently the German professors rationalize away much of what is declared inspired and indispensable by the teachers of the evangelical doctrine in this country. The famous and cautious evangelical scholar Hagenbauch, in his work on "German Rationalism," says: "The language of the Bible is variously understood; every one interprets it after his own manner. A great deal of it depends upon the reader's natural constitution, degree of culture, and personal experience. It may be said that, with a common groundwork of religious belief, every one has a special creed, a separate theology, and inner experiences and views different from those of any one else."

The Church of England abounds in the same liberty of prophesying. Dr. Thirlwall, Bishop of St. David's, the oldest and most learned prelate on the English Bench, pronounced "the doctrine that unbelief is a sin" to be subversive of the first principles of religion and morality," and adds: "I can conceive no greater dishonor cast upon the Divine character than is implied in the supposition that any one is responsible in the sight of God for intellectual any more than for physical infirmity."

These and kindred sentiments are frequently heard in England and Scotland from eminent preachers of both established churches and the Nonconformists. Among these the Primate himself is classified, together with Deans Stanley and Howson, Charles Kingsley, Stafford Brooke, Hawels, Pulsford, Principal Tulloch, Dr. Wallace, of St. Giles' Cathedral, Edinburgh, and the late F. W. Robertson, Dean, Alford, and Dr. Norman McLeod, who was once arraigned for rationalistic interpretations of the Old Testament, but lived to see his views generally adopted and himself unanimously chosen Moderator of the General Assembly of the Established Church of Scotland. In his last days he made no concealment of his repudiation of the dogma of everlasting punishment. Dean Stanley recently contributed an article to the *Contemporary Review*, designed to prove that the duration of future punishment is an open question, in the Church of England. During the last week Principal Tulloch, who is now the foremost Presbyterian divine of Scotland, if not of the world, in a speech in New York, "regretted that Prof. Swing, of Chicago, had severed his connection from the Church, but hoped soon to see the churches allowing free scope to this spirit of inquiry and yet retain evangelical truth."

Turning to the sects that surround us, we find that what is evangelical meats to one denomination is rationalistic poison to another. There is as much difference between the Evangelical Arminianism of the *Methodist Quarterly* and the Evangelical Calvinism of the *Princeton Review* as there is between the Liberalism of the *Old and New* and the Arminianism of the *Methodist Quarterly*. Rationalism is indulged to a perilous degree by Evangelical Andover in the estimation of Evangelical Princeton, by the Congregational Dr. Bushnell in the estimation of the Presbyterian Dr. Hodge; by Henry Ward Beecher in the estimation of Dr. Bushnell, by even Brother Moody in the estimation of some more pronounced Evangelical Christian of this city. The Earl of Shaftesbury attributes the same origin to "Ecce Homo," written by a fellow-churchman, that a Boston reverend did to Theodore Parker's sermons—"the mouth of hell!" The late Dr. Joseph Haven is known to have left in manuscript some very liberal theological opinions, which he intended to substitute for some he had formed and taught in earlier years.

The orthodox Quakers rationalized away both of the ordinances which every other Evangelical body sees plainly commended in the New Testament, not to mention the rationalism, which, so far from seeing a prohibition of woman's preaching by the Apostle Paul, hears the very voice of God calling upon women to teach and preach in our cities. And such is the vacillation of the exegetical mind upon this subject that the Rock River Presbytery have asked the General Assembly, now sitting in St. Louis, whether they are to "take Paul's word about the preaching and praying of women in public literally." Judge Drake had no hesitation in declaring that, if the Scriptures said No to woman's preaching, he would say no, but if they said Yes, he would say yes. Dr. Crosby was almost equally lucid and explicit when he affirmed that Paul meant what he said, "except in special cases, to be decided by the pastor." The Evangelical Quaker regards as an impertinence what the Evangelical Episcopalian looks upon as a revealed obligation. What is obedience to an explicit command with one is an inhibited "subjection to ordinances" with the other. Here, indeed, are the two poles of the evangelical sphere—the ritualistic pole of the High-Church Christian, and the rationalistic pole of the No-Church Christian. The one declared a creed indispensable, the New Testament being what it is, the other declares a creed indefensible, the New Testament being what it is. The one eats and drinks at the communion table with sincere adoration of the "real presence," the other practices a total abstinence from the table on exegetical warrant. Between these two poles the degrees of evangelical rationalism are innumerable.

While the Philadelphia Baptist ministers are unchurching all Pedo Baptists for a deficiency in the water question, the feet-washing Baptists rebuke their brethren for neglect of another branch of the same question. The Dunkards are baffled in their obedience to an equally positive command about the "holy kiss," by the presence of a new convert guilty of lips "not colored like their own;" and the Southern Methodists resolve to make tetotalism a condition of evangelical orthodoxy. It is plain to be seen then that there is such a school of thought as Evangelical Rationalism.—*Chicago Tribune.*

◆

The Bible God.

[From the Boston Investigator.]

It is a common law, and a very just one, that if a person sees another attempting to commit a crime, and does not try to prevent the accomplishment of his purpose, then such a witness is an accessory, and is punishable as such.

That crimes and criminals abound no one will deny. There is supposed by many to be a Being who is all powerful. A so called infallible Book says so. Many say they believe that to be proof enough. Here is some of the evidence:

"With God all things are possible."—[Matt. xix: 26.

"Behold I am the Lord, the God of all flesh; is there anything too hard for me?"—[Jere. xxxii: 27.

"Oh Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."—[Jere. xxxii: 17.

This Being can not plead ignorance, for he knows all things:—

"The eyes of the Lord are in every place."—[Prov. xv: 3.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—[Ps. cxxxix: 7, 10.

"For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves."—[Job xxxiv: 21, 22.

Jesus said—

"Your Father knoweth what things ye have need of before ye ask him."—[Matt. vi: 8.

Now, if He knows all things, sees all things, and can do all things—and after the above evidence who can doubt?—then He is as great a criminal as all others combined, for He is a witness of every crime, has power to stop them, and will not! Eternity would be too short to give a tithe of the punishment due to hardened an offender.

As worshipers are but the reflections of the worshiped—whether real or ordeal—what more can be expected of a race modeled from, and in harmony with, such a God, than weakness and wickedness? That there are good men and women among the adorers of this God I do not dispute; but that shows that they are not totally depraved, and can do some good deeds in spite of such a God.

That there are immoral Infidels is just as true, which shows that a constant breeding of Godliness, for generation after generation, has so warped man's nature that he is a moral dwarf. As a constant intermarriage between natural dwarfs produces a race of small men and women such as are described by M. Du Chaillu, so does this method produce small and feeble minds.

As the taint of scrofula is transmitted from father to son, so is the poison of Godliness spread over the world. It will not become wholly eradicated until successive generations of correct thinkers shall have given to the world a new and nobler race, who are the reflections of the highest and best of the material world, with minds not hedged in by any creed, but open to all light, no matter from whence it comes.

You and I may not live to see that day, but it is coming, and we can be happy in the knowledge that we are doing all we can to help it along. Let us not be discouraged, but ever bear in mind that—

"Freedom's battle once begun,
Bequeath'd by bleeding sire to son,
Though baffled oft, is ever won."

$100,000,000.

According to the census of 1870, there are in the United States over 50,000 churches; reckoning the total annual expenses of each at only $2,000 (a low estimate), we have an aggregate annual cost of $100 000,000.

In return for this vast expenditure, we get the services of 50,000 priests.

The mission of these ministers is to advocate and explain an old book containing some fables, some history, and some guess-work called prophecy, which they palm off on the people as the "Word of God."

The result of their labors is some bigotry, some superstition, some sectarianism, a "metaphorical "bottomless pit," a castle in the air called the "kingdom of heaven," and a dead loss every year to the nation of $100 000,000.

If we can persuade the people to stop giving money to the church, it will be a clear gain of one hundred millions per annum.

JUDAS ISCARIOT.

Treason is generally and properly considered a crime—hence the obloquy attached to Judas Iscariot, Benedict Arnold, and other traitors. But "Judas," though in common parlance "he left a villian's name to other times," is yet a great benefactor, viewed from the Christian standpoint, and apparently as necessary in "the plan of salvation," as Jesus himself. For what would have become of us—we don't mean us Infidels exactly, for we can save ourselves—but what would have become of the poor Christians, who say they must have a Savior, if that weak and erring brother Judas had not betrayed Jesus? Why, the "scheme of redemption" would have been *ex nihilo nihil fit*—nothing produces nothing. A thoughtful correspondent, writing us on this subject, says:

"Now, there is Judas—his memory is scorned, derided, insulted, when he actually belongs to the Christian plan as much as Jesus. A Judas was demanded, *ergo*, a Judas appeared and performed the work expected and foretold of him. Could Judas have avoided his fate? Certainly not. And how inconsistent for Christians to push him out in the cold like a miserable outcast, and bury him in the Potter's Field, when, by good right, he should have a towering monument in every Christian church, with this inscription: 'To the memory of Judas Iscariot, the blessed instrument in the hands of God, who gave the world a Savior and poor sinners a dear Redeemer. *Requiescat in pace.*'"

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SPIRITUALISM IN EUROPE.

Labors of Count Alexander Akakof.

Mr. H. Schlarbaum, of the F. S. service, a talented and noble man, a consistent and devoted Spiritualist, by whose influence Hudson Tuttle's "Arcana of Nature" was translated and published in German at Leipzig, sends us the following translation of a letter written to A. J. Davis, by Count Akakof of Russia, in regard to his labors in the cause of Spiritualism in Europe. Akakof occupies a high position of honor and trust at the Court of St. Petersburg, and with all his multitudinous official cares, has imposed on himself the task of introducing Spiritualism in the form of its best literature into France and Germany, and thereby into Russia. The following extract from his letter will be of interest to our readers:

I will tell you in a few words the results of my foreign traveling. It was undertaken for the following objects: 1st, to cure my health, at Mariabrun, near Munir, (Baviere). 2nd, to fulfill a mission, given me by my Russian government respecting the questions of alcoholic drinks and its abuse in Germany, France and England; 3rd, To post myself respecting Spiritualism in these countries.

My cure at Mariabrun was original enough. The establishment belongs to a certain Mrs. Hohenestor, formerly a Bohemien, a woman of no instruction whatever. She has a remarkable gift of Clairvoyance. The consulting patients have to hand her a small bottle with their urine, and at that very moment she makes them the most correct diagnosis of their ailings. I convinced myself personally. She administers to her patients teas of different herbs, preparing them herself, and warm baths, mixed also with herbs. Everybody receives nearly the same treatment. I remained in her establishment during three weeks, and have been witness of several very remarkable dures. Respecting mine, I would not yet pronounce positively, but it seems to me not to have been without results.

My researches in the question of intemperance, have not been without fruits. The most difficult thing was to become familiar with the quite novel field of observation. After this was overcome, I obtained a quantity of information, which will give me work for several years yet.

Respecting Spiritualism, I have found news to give you, for my research has been crowned by unexpected success. I returned the founder of two journals, the one in German which I publish in Leipzig, under the title of "*Psychologic Studies*," the other French, which will be published in Paris, by the Dr. Puel, under the title of "*Review of Experimental Psychology*." Let me state how all of this happened. Returning to Leipzig after an interval of ten years, I observed that Mr. Wagner, my publisher, was entirely indifferent to the cause which I advocated with so much devotion. He advised me to suspend the publication of the "Biblicthek," at the same time I made the acquaintance at Leipzig, of Mr. Mutze, the co-editor and printer of the Review, *Spiritistis-Rationalistic Journal*, (Zeitschrift), and he advised to use my powers, my means and Mr. Wettig for united efforts, and thought I would do more good with a weekly periodical than with voluminous books. In order to see the other editor of that Review, I had to travel to Tyrol. I found him quite willing to labor with me. I did not clearly see how this publishing under several heads would turn out, but fate itself indicated the way. In consequence of financial difficulties, Mr. Meurer was desirous of stopping all further sacrifices with the Review, which had therefor to cease in 1871. In this way Mr. Mutze is no longer engaged with it and can undertake the publication of my own paper, "Psychic Studies," after the programme which I had prepared a long time ago with the hope of issuing it in Russia—which hope, after mature reflection I gave up. In this way I have given continued occupation to Mr. Wettig, whom I made secretary, and removed him from Breslaw to Leipzig, at the very center of our operations. Here is a new opening for him. We have printed the prospectus with an edition of 14,000, 1,000 of which Mr. Mutze will send you for distribution amongst German readers.

Our first number will soon be out. But this is not all. I will go on by and by to publish the "Bibliothek" at Mr. Mutze. The papers of the Dialectic Loz, and Mr. Owen's "Debatable Land," are already translated. Besides this I bought back from Mr. Wagner the rights I had given to Mr. Wettig on all my editions, and which he had sold to him. Re-established by this percullar mode in the possession of my editions, I have transferred them to Mr. Mutze. The good will of him for our cause is proven by his sacrifices for his journal, and by those which he is bringing for mine. We equally share the printing expenses for the journal; its editorial department is mine.

When in Germany I went to Wurtzburg to see Prof. Hoffman; when in Switzerland, to Berh, for Prof. Perty, and finally after exchanging several letters between us I saw Prof. Fichte in Zurich. All have expressed their deep sympathetic interest for the publications which I had in order.

The French Journal has another history. A Russian gentleman had desired me to establish and guide a French paper devoted to Spiritualism. He was willing to furnish the means for starting such a publication. He wanted it published under my name, while I desired to find for it a man of science—an idea which seemed not to be realized. Now here in Paris I found in the person of Mr. Puel, a doctor of medicine, a magnetizer and Spiritualist, who is willing to give his name, time, and labors to the proposed publication, and all at the risk of his scientific reputation, and perhaps even the loss of his clients. The first No. will be out in January. The French Review is entirely conceived in the spirit, and on the plan of the German one. Dr. Puel is Chief editor, while I have the department of Anglo-American Spiritualism, which will constitute two-thirds of each issue.

When in London I entered for the first time in my life the actual sanctuaries of Spiritualism. Here I knew what I had to see, to do, and where to go. The people, principally interested me. I made the acquaintance of Mr. Crookes, Varley, Wallace, Dr. Gally, Sexton, Spear, Mrs. Leod, Mr. Richardson, of Melbourne; of Messrs. Cox, Wilkinson, Jencken, (Kate Fox's husband,) S. C. Hall, Coleman, Shorter, Burns, Harrison, Beattie, (whom I went to see at Bristol). I attended the lectures of Mrs. Tappan, Mr. Morse, Rev. Young, Rev. Meneck, and 17 private and public seances.

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Heavenly Consolation.

BY IDA A. SMITH.

Have we no father? Hath the spirit fled
Indeed, to the regions of the dead?
Doth his loved form all quietly recline,
Unracked by pain, though garner'd ere his time?
The hand that lovingly enclasped our own,
Grown heavy now, and cold as icy stone!
And from the eye that e'er in kindness gazed,
Shall nevermore the fallen lid be raised?
Are all the gentle traits of spirit, too,
Which, if but hearing, wept at others' woe—
Are all the heart loves that have interspread
His path with wife, children, friends—are these all dead?

Oh! sister—brother—shall we sit in grief,
While loving ones surround to bring relief?
While the dear sister that has gone before,
Comes pleased to greet him on the spirit shore?
The presence that her father could not feel,
How gladly now to him she doth reveal;
Then sadden not the meeting with a tear,
But cast aside the slavish bond of fear.
True, he hath passed from earthly sight away,
But dwelling ever in an endless day.
Hark! angels' music from the upper sphere!
Oh! hear his song!—our father draweth near!

I come, I come, with the evening sun,
To my dearly loved of earth,
And I bring glad news from the heavenly home
Of a happy spirit birth.
I'll sing of the many beautiful ones
That have met and mingled with me.
And I come, I come, with the evening sun,
To earth dearly loved, and to thee.

I'll tell thee, oh! mother, and children so dear,
Of a bright eyed, angelic child,
That greeted my vision when first I awoke—
How well I remembered her smile!
I knew it was my darling of whom I had dreamed,
And wept when she went from our band.
How little I hoped the lone father should greet
As first in the heavenly land!

This day ye have carried away to the tomb,
My body, to fade and decay,
And ye thought of the beautiful flowers I loved—
Let them moulder and die with the clay,
But the wreath that ye placed on my funeral urn,
In sweet spirit flowers are given,
And angels' hands have encircled it here,
And it blooms on my forehead in heaven.

There are waiting ones in our family group
Who in spirit have witnessed my flight,
But they have not dared to indulge in the hope
I shall gladden their presence to night.
Three suns bring joy to lonely ones
When Jesus' loved spirit they see,
And I come with the third bright setting sun,
Since last ye parted with me.

Oh! had I but known of this blessed truth
Ere I had passed from your view,
'Twould have lightened my spirit of terrible loads
Of fear for myself and for you—
To know that the God of Wrath was all
Unknown in the universe round;
But the Being of Love was everywhere,
Unlimited and profound.

Ye know not half the love lay hid,
Unlocked within my heart,
For stores of rubbish piled the lid,
Which now I am bidding depart.
Then mourn ye not my happy gain—
Lay my earthly form away—
For the eye that has beamed, and the being that loved,
Lives on in eternity's day.

And when ye have gathered ye closely around—
A dear, loving family band—
We'll come and we'll speak the heart-cheering words
We bring from the newly found land.
Our spirit shall gather the brightest and best
We may gain in the path that we roam—
And the child and the father shall bring love's sweet flower
To crown the heart altar of home.

Adieu! our father said—yet lingering near,
Fain would he lave affection's tear.
Oh! bathe your eyes, ye weepers! See him rise,
Led by his angel child, to paradise!
With flowers, and music, and angel bands,
To help him on with strong and willing hands,
Why should we mourn the parent from us riven?
Lament the star that finds its native heaven?
Love ever lives, and harvest yet shall reap
From angel once whom now ye idly weep;
And love shall draw us upward in the chain,
To the fond links that ne'er shall part again.

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Woodhullism.

The *Western Advocate* of Portage City, Wis., speaking of the recent appearance of Victoria C. Woodhull in that place, and in commenting upon her doctrine, says:

"The relation of the sexes for life, since civilization first dawned, is no visionary, fancied state of existence. It has proved itself of divine origin, from the Garden of Eden, down through the ages of Hebrew rule, and in Pagan, Mohammedan and Christian countries alike, and is the result of the entire wisdom, experience and teaching of the whole human race since the world began. It is, from its necessity to human nature, God's inherent unwritten law, which like all laws of our nature, is above human law and not to be tinkered, to suit the passions and sins of the age. Mrs. Woodhull is notorious, not because outside of her rhetoric she states any new theory, or reveals any scientific truth (all her truthful theories, have been known to the medical faculty, while she was in her swadling clothes,) but without proper ideas of the difference between a scientific fact, and its promiscuous promulgations. These scientific facts have, with the anatomical cuts and delineations, been kept from the gaze of school children and addle-headed men and women. Mrs. Woodhull's notoriety then, is, that she proclaims from the housetop, what M. D.'s and philosophers discuss only to the learned and experienced.

The institution of life marriage, has existed in every country which has sustained its national integrity for any historical period, and secured stature, manliness and courage to its population. It has existed in the form of polygamy, as practiced by ancient Jews and present Mohammedans; or in the happier and more elevating form of Christian Monogamy. The people who have disregarded the Divine law of marriage, and have been the "accursed adulterous generations" mentioned in holy writ, have ever been, and will ever be, like the Birman in British India, at the mercy of any nation that can afford to keep a garrison of 50,000 soldiers in its midst. But Hagar's children, the Mohammedans of Asia Minor and Northern Africa, inhabiting the granary of the world and the key of Europe, Asia and Africa, they may even under their present Polygamous institutions, hold their place among the nations of the earth. They may fight half of Europe, be defeated, and flee to the wilderness, there to recuperate, and then return with all the fearlessness, jealousy and hatred that the institution of Polygamy begets; but after all, their existence depends upon climate and fortunate retreats after defeat. Polygamy could not live in Northern Europe, it can not exist in North America. Brigham Young to-day sighs for an island in the Pacific Ocean. Railroads and immigration are undermining his institutions. The Crimean war told the tale of the effect of Polygamy upon national powers.

The Turk had an army of as brave and fearless men as ever fought, but it was the ships and purse of England, France and Austria, that supplied the money, munitions, and sinews of protracted warfare upon a foreign soil. Fifty states like Turkey and Egypt, could never of themselves have taken Sebastopol! What weakened France in the last war—what but Woodhull doctrines and practices, which for a generation has corrupted every people it came in contact with? What saved France from total annihilation? It was because Paris was not all of France, but occupying her thousand vales were a population uncontaminated by the vices of her capital, where the Christian institutions of Monogamy prevails. What made the armies of Prussia invulnerable? They were the descendants of a people where only Monogamic institutions have prevailed, or been desired, by a people as single in purpose and as true to the great laws of national, social and individual advancement, and greatness as the world has ever seen.

And now, Mrs. Woodhull, let me say to you that there are a few women in a very few of the States of this Union, full of false ideas, victims of an education that has unfitted them to be "help meets" to their husbands, which education has discouraged matrimony, and produced celibacy. But do you really believe that the Irish, who have furnished eloquence, wit and unvarying Monogamic institutions to half the world, do you believe that the German, whose sturdy virtues are all directed to posterity and family, do you believe that the English, who have never swerved from domestic pride, or that the Scotchman who certainly never loves but one woman at a time, or that any of the northern nations of Europe, will be contaminated to any extent by your destructive doctrines? No, Madam! you will only please the miserable, idle, useless, purposeless population that false education, an excess of the elements of wealth, and financial prosperity have reared—and only for a generation. Your fame and teaching will be forgotten, as necessity demands industry, industry generates hope, and hope is anchored in Christian marriage, which secures the desire of human effort in the welfare of legitimate offspring. We may lack a wise police system, which checks the public ventilation of poisonous social ideas, but God rules and directs our destiny.

◆

Longfellow's Inspirations.

In a lecture in Boston, on "The Poet Longfellow," Mr. James T. Fields narrated some very interesting facts in relation to the history of several of that poet's most frequently quoted pieces, some of which are as follows:

It is always interesting to know under what circumstances a poet has framed an immortal poem, or sonnet, or song. As I happened to know something of the origin and birth of many of Longfellow's poems, let me divulge a few secrets in regard to them.

The "Psalm of Life" came into existence on a bright summer morning in July, 1838, in Cambridge, as the poet sat between two windows at the small table in the corner of his chamber. It was a voice from his inmost heart, and he kept it some time in manuscript, unwilling to part with it. It expressed his own feelings at that time, when he was rallying from the depression of a deep affliction, and he hid the poem in his own heart for many months.

He was accused of taking the famous verse, "Art is long and time is fleeting," from Bishop's poem, but I happen to know that was not in his mind, and that the thought came to him with as much freshness and originality as if nothing had been written before. "There is a reaper whose name is death" crystallized at once, without effort, in the poet's mind, and he wrote it rapidly down, with tears filling his eyes as he composed it.

"The Light of the Stars" was composed as the poet looked out upon a calm and beautiful summer evening, exactly suggestive of the poem. The moon, a little strip of silver, was just setting behind Mount Auburn, and Mars was blazing in the south.

That fine ballad, "The Wreck of the Hesperus," was written in 1839. A violent storm had occurred the night before, and as the poet sat smoking his pipe about midnight by the fire the wrecked Hesperus came sailing into his mind. He went to bed, but the poem had seized him, and he could not sleep. He got up and wrote the celebrated verses. "The clock was striking three," he said, "when I finished the last stanza." It did not come into his mind by lines, but by whole stanzas, hardly causing him an effort, but flowing without let or hindrance.

One of the best know of all Longfellow's shorter poems is "Excelsior." The word happened to catch his eye late one autumn evening 1841 on a torn piece of newspaper, and straightway his imagination took fire at it. Taking the first piece of paper at hand, which happened to be the back of a letter received that night from Charles Sumner, Longfellow crowded it with verses. As first written down, "Excelsior" differs from the perfected and published poem; but it shows in its original conception a rush and glow worthy the theme and the author.

On a summer afternoon in 1749, as he was riding on the beach, "The Skeleton in Armor" rose as out of the deep before him and would not be laid.

"The story of "Evangeline" was first suggested to Hawthorne by a friend who wished him to found a romance upon it." Hawthorne did not quite coincide with the idea, and handed the theme to Longfellow, who saw at once all the essential qualities of a deep and and tender idyl.

It is a delightful tribute to Longfellow's genius that all young people delight so in his poetry. They find in it a childlike simplicity as well as the essential quality of supreme interest. The child detects the imitation article quite as readily as the parent, and will pass the spurious lyre and accept the real one with a judgment that is marvelous. Old and young, the laborer and the professor, alike find occasion for the inspiring words of Longfellow which they can not do without. Everywhere, anywhere, he is in most perfect and delightful keeping. The untaught grace of poetry, the power of infusing the author's mind in the heart of the reader is his, and this endears him to his readers, and will endear him to generations to come.

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DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth, and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm and Cough**. The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart**, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind**, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain, and she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

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In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases**, particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever**, etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

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Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MCRAE, *Fayetteville, N. C.*)

The daughter of Henry B. Lepper was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, *Bethel, Me.*)

I have cured **Mrs. Anna Wright** of **Inherited Scrofula** with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(MISS E. M. SHAVER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory

OVER

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A short time since my mother tried your Positive Powders for **Dyspepsia** and **Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. KENNEDY, *Hartland, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Brownsville, Ark.*)

WHAT WOMEN SAY.

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, *St. Johns, Ark.*)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(G. HENRY, *Sand Spring, Iowa.*)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity and Flooding.** She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, *Smith Creek, Mich.*)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing**, also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, *Yorkville, Ill.*)

Miss Lena Austin was taken with **Stoppage of the Periodicals**, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, *Pardeeville, Wis.*)

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I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIZZIE G. BARNETT, *White Hall, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache**, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EASLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 20 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them, myself. I did so, with wonderful success. (M. HUNTLEY, *North Richmond, N. H.*)

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CHICAGO, SATURDAY, JUNE 20, 1874.

E. V. Wilson's Manifesto.

If anything more had been necessary to sink the "Gentle" in the depth of infamy as a Woodhullite, he has accomplished that work in a circular he has sent forth as "a Manifesto from E. V. Wilson." Having in his possession copies of our mail list, lent to him when he had a department in this paper, he has betrayed the trust reposed in him, by using them to vent his spleen, and seemingly as the Gods would have it, to utterly destroy himself, in a manner that he would not be permitted to do through any decent Spiritual paper, and as the *fates* would have it, he has sent his circulars broadcast, as clinchers of the suspicions and facts which he has been charged with.

His attempt at a make-believe that he ignores the avowed practices of Moses Hull, is so "gently" done as to make it a transparent fact that he is simply aiming to deceive some readers by again hoisting his huge jugs of water upon his shoulders. Carrying water upon both shoulders is a habit he has practiced so long that it has become a second nature with him, and by which he again expects to deceive the readers.

While he lauds Woodhull he "gently" reprimands Moses for confessing that he practices what he teaches.

The laconic correspondence between himself and Mrs. J. H. Severance is but a confirmation, positive that she holds the "Gentle" between her thumb and fore finger. We quote verbatim his letter to her and her reply.

CHICAGO, ILL., March 24th, '74.

MRS. J. H. SEVERANCE, M. D.

MADAM—In No. 2, Vol. 16, on page 5, is an article headed "And he returned to his vomit." S. S. Jones in the RELIGIO-PHILOSOPHICAL JOURNAL (read the quotations), you will please answer, did you ever shake such a letter, or any other, in my face, uttering the above statement? Please reply.

E. V. WILSON.

To which came the following answer.

MILWAUKEE, March 25, '74.

E. V. WILSON:

SIR—Yours with question received, and I now reply at once. I never shook any letter in your face, nor did I ever utter the statement referred to. Hastily.

JULIET H. SEVERANCE.

Is there any reader that is so obtuse as to suppose that a literal construction of the language of shaking his letter by Mrs. Severance was meant? This was meant, that Mrs. Severance has in her possession and openly boasts of it, a letter from Wilson in which he so fully commits himself to her doctrine that he dares not go back on her. Hence this laconic question and equally laconic reply, limiting the whole matter to the language and literal shaking of the letter in his face was only a ruse, which will not deceive any one. Poor fellow! like a drowning man, he catches at a straw, and the more he flounders the deeper he sinks into the mud.

His statement in regard to our advising him to invite Mrs. Woodhull to attend the McHenry meeting is simply ridiculous, to say nothing of its absolute falsity. And we may as well say right here, that every charge and insinuation he makes against us in his whole circular is equally false and absolutely untrue. But a denial of charges made by the "Gentle" where he is known, is hardly necessary. Among all the accusations brought against him, no one has ever accused him yet of being conscientiously inclined to the truth, when the "Gentle" and his powers could be magnified by falsehood.

Instead of recommending him to invite Mrs. Woodhull to attend the McHenry Convention, we did not know it until he had done so; then we showed him the extreme folly of having done so, and assured him that the doctrine of "social freedom" would in all time be looked upon as infamous, and that it was all important for himself to counteract the impression that was abroad that he was a Woodhullite. He contended that we were mistaken, that he was traveling over the country, and that he knew that her sentiments were believed in by nine-tenths of the Spiritualists of America. That we were doing our paper great harm by not falling into line and standing by the feeling that was setting in so strongly in her favor; and went on to say that she had slaughtered Henry Ward Beecher, and that he would sink never to rise again; and she would do the same thing to everyone who stood in her way, etc., etc. We assured him that his position was not only wrong but cowardly, and that no such doctrine would be allowed to be advocated by any department editor of the RELIGIO-PHILOSOPHICAL JOURNAL, in its columns.

The next conversation we had was at our Reception room in the presence of his wife. We then emphatically told him that he must place himself right on the Woodhull question, or we would at once close his department; that Dr. Child, of Philadelphia and Dr. Babbitt, of New York had done so; that Dr. Carr, of New Orleans, had declared in the Woodhull paper that he was an adherent of hers, and that we had already closed his department without comment, and should do so with him unless he forthwith published, an article disclaiming the generally prevailing idea that he was at heart a Woodhullite.

Mrs. Wilson came to our aid and said she thought we were right; that it was time that he and all others spoke out emphatically in opposition to the doctrine of "social freedom."

Thereupon Wilson groaned and claimed to be "tired, very tired indeed," but finally pulled out and read a letter, from gentleman in Indiana, who told him of the impression in his State, that he, Wilson, was favoring Woodhullism. He told him how much he regretted it, and implored him to retrace his steps before it was too late, etc., etc.

We then, with all the energy we were master of, portrayed to him the consequences of taking sides with that *terrible infamy*; urging him to weigh the matter well and speak emphatically at once—to use the old gentleman's letter as a preface to his article, etc., etc. He continued to squirm and complain of being tired. We pushed the matter so far as to say, "If you do not give us an article for the next issue we shall positively close your department." The result was the article came, but, the soul of the man looked back to the "flesh pots of Egypt." Doubtless the thought of Mrs. J. H. Severance made him shiver, and finally at the Elgin meeting he was found contending that Woodhullism was germain to Spiritualism. He then and there emphatically returned to Woodhullism which he had so reluctantly vomited up, but a short time before. Since that time he has been found a co-laborer with them, and for them, almost alone. Dr. Kayner who was the first President of the Association whom he now talks about, forsook him and the Association so soon as he found it was sold out to the Woodhullites, and in like manner the Spiritualists of Northern Illinois refuse to sanction it or give any countenance to its meetings. Nowhere in the State will the Spiritualists aid in getting up a meeting, hence all the meetings they hold are called in Chicago, where if people attend they have to pay their bills, and any meeting can be held on that principle in a large city. Its last meeting, like the National Woodhull Meeting, was run by Woodhullites alone, and was a disgrace to Spiritualism. The same will be the result of the next meeting. No true Spiritualist will disgrace himself by giving countenance even by his presence. His endorsers who sign themselves the officers of the First Spiritualist Society of Chicago, are simply Woodhullites who do not tell what office they hold, nor by what authority they assume to be umpires between the Convention and the press of Chicago. They certainly will need endorsers themselves where they are known. We do not choose to discuss their merits at this time, but will say this; at the very meeting that Wilson boasts of in his circular, and at which he received their endorsement, they voted down a resolution offered in favor of marriage laws. Such endorsers must be valuable. We trust they will never speak favorably of this paper. Wilson attempts in his circular to show his opposition to Mrs. Woodhull's sentiments by refusing to allow Division No. 1 to be heard by Miss White or Moses Hull, and yet his whole ground of complaint against this paper is that we do not give the Woodhullites a hearing; that he, Wilson, is in favor of a "free platform" that will give all sides a hearing; that Moses-Woodhullism "is germain to Spiritualism and should be heard."

The Woodhullites justly complain and say, "Wilson you pretend to be our friend, but when we ask a place on your 'free platform,' you refuse us—you assume to run the convention on a free platform, and yet deny us a hearing by our speakers, and occupy all the time yourself with vain boasting of your liberality, while your practice gives the lie to your profession—you simply 'carry water upon both shoulders.'"

While claiming that he has never been a friend to the Woodhull movement, in the same breath and paragraph, calls Dr. H. P. Fairfield, Dr. J. H. Randall and Dr. P. B. Randolph (three of the oldest trance speakers in our ranks) "whipped curs" because they have publicly announced in this paper that they were deceived into a support of the "social freedom" doctrine.

Wilson would now fain make Spiritualists who are opposed to Moses-Woodhullism believe that he never favored them, and yet it is a fact that he made a flaming speech at the Rockford Convention, in favor of a contribution to buy Mrs. Woodhull a "printing press," one hundred dollars was then and there contributed and sent to her. It is also a fact susceptible of proof, notwithstanding his denial of it in his circular, that he did most urgently invite Moses Hull to be at his forthcoming convention in Chicago, promising that he, Hull should have all the time to speak he wanted.

Thus this man has again put himself upon record to stay. He can not retrace his steps.

From the time that he went back on true Spiritualism at Elgin, we intended to let him drop without a word of comment. For several weeks we did so, but he forced us by his own onslaughts upon us to reply. He has continued to do so until the present time.

Wilson while using the Frontier Department in our paper for his own laudation and the most outrageous abuse of his correspondents, who would not pay his exorbitant charges for lectures, made many people believe that he was one of the proprietors of this paper.

In his circular he claims that he was the principle cause of our large subscription list. The truth is Wilson has been out of, and fighting against this paper about six months, during which time we have received hundreds of letters thanking us for closing his department, and our subscription list has considerably more than doubled with permanent subscribers.

His circular seems to have been prompted by a power that was determined that he should be shown up in his true light, as a double dealer, who when among true Spiritualists professes to be opposed to "social freedom," and when with Woodhullites, is "*cheek by jowl*" with them and at home. The spirit is apparent throughout his circular, and yet we will give the Woodhullites credit for detesting his double dealing about as much as the Spiritualists do. Neither will patronize him as a lecturer to any considerable extent.

In regard to his proposed newspaper, which he has threatened for the last six months to start, and by which he threatens to destroy both the JOURNAL and the BANNER OF LIGHT, we know of nothing that would please us better than for him to go ahead. If his circular is to be a fair criterion of the merits of his paper, and if his *chameleon* like sentiments are to be ruling features of it, we think that our cotemporary the BANNER OF LIGHT at least, will have nothing to fear from its New York neighbor, notwithstanding he claims that his paper will contain very much more reading matter than the RELIGIO-PHILOSOPHICAL JOURNAL or the BANNER. That kind of efferverence, is quite cheap when compared with the reality of newspaper publishing, as has often been painfully realized in experience by several who aspired to be publishers and editors of Spiritual newspapers, to say nothing of the losses of subscribers who have paid over their money for papers which have in a few weeks failed.

HERETICS.

Family Quarrels—Troubles in the Churches.

It is really amusing to witness the family troubles in the various orthodox churches, which have occurred ever since God inaugurated the magnificent plan of creation (according to Genesis), and Satan interposed to thwart his divine wishes, resulting in an altercation in the Garden of Eden, in which the divine Architect of the universe, losing his self-possession, and becoming very angry, expelled Adam and Eve from his rural home.

This expelling process on the part of God, was not granted to him by the verdict of an ecclesiastical court, but the right was self-assumed on his part—he was judge, juror and sheriff, the Father, Son and Holy Ghost—and thereby was saved the enormous expense that usually accompanies religious trials. This unpleasantness in the Garden, whereby two members lost their *standing* in church, and the serpent his ordinary *position*, being compelled to crawl on his belly, so overshadowed the material world that the effects thereof have been transmitted to the present generation, and when a difference of opinion occurs among the members of devout Christians, it is only the result of the old poison working in the veins of humanity. Anger first originated with God; curses and vile denunciations first emanated from his lips, and such being the case, defection among church members does not surprise us, for if the original Master could not regularly maintain his equanimity, what can we expect of McCormick, Trowbridge, Patten, Swing, and others? McCormick, of this city, as is well known, is a rich Presbyterian, and proprietor of the *Interior*, and whether he ever heard about the declaration of the Nazarene, in reference to the eye of a needle and a camel, we are unable to say. But as there was a little unpleasantness in the Garden of Eden, some six thousand years ago, Mr. McCormick in imitation thereof, inaugurated a like scene, resulting in the expulsion of Rev. Mr. Trowbridge from his presence. True, he didn't kick him out; neither did he curse; but he sent a message to him by Rev. Mr. Gray that his (Rev. Mr. Trowbridge) presence was unpleasant to the publisher of the *Interior*, the same as Papa Adam and Mamma Eve were to God, and which was equivalent to his expulsion.

The various churches to-day are constantly agitated by those characters that can not patiently wear orthodox manacles, and the result is of the most satisfactory character. Robert Collyer could not endure the Methodist hell, hence drifted into Unitarianism, taking Paine, Voltaire, and other illustrious writers from the hell he had consigned them during his brief sojourn with that church, giving them an exalted position in heaven. No doubt they were thankful to him for the agreeable change in their status, the psalm-singing around the throne being much more delightful than inhaling the smoke and fire of brimstone. Had he remained in fellowship with the Methodist church, those illustrious characters to this day would have been suffering from the torments of devils, ——— in his opinion.

The intolerance of ministers of the gospel in many cases become unbearable, and their conduct so reprehensible that only honest indignation should greet them. Rev. S. L. Yourtee, of Clyde, Ohio, has went so far as to denounce and proscribe certain merchants and other business men of that place, simply because they did not agree with him on the crusade movement. It is claimed by a paper published in Clyde, that this same Yourtee has said publicly in his pulpit that "all men who do not believe in the Bible ought to be hung, and if he had the power he would hang them," or words to that effect. This, together with his recent malignant proscription of business men, and some fiendish prayers that he has uttered against men who are in the liquor traffic, clearly evinces the un-Godly, un-Christ-like and demoniac character of the man. Such intolerance begets agitation resulting in defection of church members, and finally in their withdrawal or expulsion. In nearly all the churches "disorder," "alienation" and "expulsion" seem to be the three words necessary to explain their present benighted condition. Even at Raleigh, in North Carolina, among the well-disciplined Catholics, serious trouble has arisen. At mass, not long since, Father McNamara gave the usual responses and after the close he attempted to make a statement to the congregation concerning his removal, but Bishop Gibbons waved him down with his hand. The Father then knelt in a chair, and pressing the Bishop's hand to his lips asked his permission to make a statement to the church. Bishop Gibbons refused and told him he had violated the rules of the church. Father McNamara then began praying on his knees, when the bishop immediately dismissed the congregation, and Bishop Gibbons, Father Cross and Father McNamara were left in the church alone.

This religious muddle seems to have assumed the epidemic form, and under its disintegrating influence truth is beginning to see through the cloud of superstition and ignorance that has enveloped it, and is taking control of the minds of thinking men, prompting them to aspire for more harmonious conditions. Here, the Episcopal church has been crippled, losing one of its most efficient members by the formation of the "Reformed" branch, inaugurated through the instrumentality of those indefatigable time-servers, Rev. Cummins and Cheney. The Baptist church, too, has been in convulsions since it lost its pastor McCarthy, and now the Presbyterian organization has its turn, and is promised a loss of a portion of its members, by the departure of the Ninth Presbyterian church of this city, with their excommunicated pastor, McKaig. The congregation of this latter gentleman, it is now reported, have expressed their determination not to part with their pastor, as the late action of the Presbytery demands, but rather to disobey the authority of the Presbytery itself, and inaugurate an independent society. The Catholic church also has its share of heretics, and a way peculiarly its own in dealing with them. Behind the curtain, out of the reach of the public gaze, or the ever searching reporter, in a summary manner it dispenses justice in accordance with its own understanding, and in five minutes time a case of ministerial defection is settled, either amicably or otherwise. Rev. Edward A. Terry has given this church considerable trouble on account of ~~the~~ grandeur and liberality of the sentiments he entertained publicly, and last week he started for Ottawa, and will soon dissolve his connection with the Catholics, or be expelled. He delivered a lecture in this city before the Union Catholic Library Association, and the wholesome truths he uttered were not palatable, of course, to the intolerant portion of his audience.

From this casual glance at the aspect of religious affairs, our readers will observe that defection in the churches exists everywhere—it is simply a decomposition of elements that can not affinitize, a perfectly natural process whereby minds that become illuminated are enabled to peer through the dark mists of old theology, and take an advanced position, the beauty of which, of course, can't be seen by those whose minds are still in the dark—their relative positions are precisely like two blind men, one of whom has recovered his sight, while the other gropes in darkness—of the glorious sun, the vast fields bedecked with flowers, and the star-gemmed heavens, he can realize nothing. What is true of these heretical ministers in this respect, is also applicable to the Chicago *Times*, *Tribune* and *Post*—their vision has become somewhat illuminated through the instrumentality of the RELIGIO-PHILOSOPHICAL JOURNAL, either directly or indirectly, and each one is assuming an advanced plane, the position of the same depending on the clearness of the respective vision of each. The Chicago *Daily Journal* is the only one of our dailies that is past redemption—its obtuseness is proverbial, and its understanding of things generally indicates progress towards the dark-ages. The *Times* is fully devoted to Spiritualism, and under that fresh impetus its circulation has greatly increased. The *Tribune* will follow in the footsteps of the *Times* before six months will have passed. The *Post* is inclined to be liberal. Its city editor is a Spiritualist, and a brilliant incisive writer. The one who stands at the helm, however, is tinctured with orthodoxy just enough to cripple his efforts in making the *Post* the most brilliant evening paper in the west.

A. J. Fishback.

Brother Fishback has just closed his three-months' engagement with the Spiritualists of Clyde, Ohio.

We learn by a gentleman directly from Clyde, that Bro. F. gave general satisfaction, and is considered one of the very best speakers we have in the field.

He takes strong grounds against the "social freedom" infamy. He is a speaker who is capable, and will give satisfaction to any intelligent audience. He should be kept at work. He can be addressed at his home, Sturgis, Mich.

Jennie Lord Webb's Seances.

On Friday evening we accepted an invitation and attended one of Mrs. Webb's seances, at No. 111, Walnut St., Chicago.

Mrs. Webb is one of the Lord family who are so celebrated as musical mediums.

The father, Dr. Cyrus Lord, is a most remarkable developing medium, and those who desire to be aided in their development as mediums, will do well to attend his developing circles. See his advertisement in another column.

On arriving at the residence of Mr. and Mrs. Webb, we found there assembled about a dozen gentlemen and ladies, earnest seekers for spirit communion.

A circle was formed around an extension table, all joining hands—the medium sitting and joining hands with the others.

Before the gas light was extinguished a flute and guitar was played upon by accomplished musicians, who sat outside of the circle. During the performance of this music, Mrs. Webb was entranced and ordered the lights to be extinguished, which being done our spirit friends immediately began the exercises devolving upon them for the evening.

We do not propose to go into details; will only glance at leading features of the scenes presented, and just here we will say that the conditions were such as to preclude all danger of deception on the part of the medium or accomplices.

The lights being extinguished a spirits voice was heard requesting Prof. —— to play a tune upon the flute, which he did, and a spirit immediately commenced and played an accompaniment on a guitar most sweetly.

Then another spirit, the husband of a lady present—Mrs. Baker, requested her to play the guitar, which she did, and he, the spirit husband, played another guitar keeping most perfect time.

Having played the tune through, she asked her husband if she should play a certain other piece. He answered in the negative. She continued asking what he would like to have her play, and in this way he designated several pieces, which in like manner were executed by the two—husband and wife—the one a spirit, the other in mortal life, as perfectly as two master hands could do, as they often had done together before he crossed the portals leading to immortal life.

These were happy moments for all present. The loved ones could truly join in the exclamation, "O death, where is thy sting? O grave, where is thy victory?"

The musical entertainment with lively and mirth exciting changes, continued for an hour or more, during which time we were fanned and treated to goblets of pure cold water, the same being presented to members of the circle by the hands of the spirit friends.

Another very pleasant phase of manifestations in this seance was independent writing performed by the spirit's own hand with pencil and paper.

The following communication was written by a spirit with whom our acquaintance was very pleasant. It was written at this seance and placed in our bosom. At the time it was placed there, we supposed it was from our beloved son, and we expressed that opinion at the time. A voice from a spirit soon said, "Brother Jones, you will be surprised to learn who gives you this communication when you read it." "Well," said we, "surprises are often agreeable," and so it proved to be, as it came from an old friend, one whom we neither expected a communcication from nor thought of.

It was agreeable to us to hear from the spirit, and we know it will be agreeable to thousands of her dear friends of earth, to hear from her, and far more so to her husband to whom she sends a test of her identity, which must revive recollections of the past, never to be forgotten after this refreshing of the memory from the other shore.

The following is the communication:

BROTHER JONES:—Happy to see you this evening. Please do a favor for me, by asking my husband if he remembers the blue silk dress he purchased in Cincinnati. He was with me, and it was his choice. I write this as a test for him.

Yours Truly,
ALCINDA WILHELMA SLADE.

The following communication was written by another spirit by the name of Mrs. Emma Fayer, and given to her mother. The father and husband, neither being present.

Prior to her decease, she, although a skeptic once attended one of Mrs. Webb's seances.

TO FATHER, MOTHER AND DEAR HUSBAND, who are looking for my return to-night from the land of the hereafter, the beautiful Summer-land of the spirits. I would say that I have realized the truth of your beautiful faith here. I know that I live and that I can return. I know that I can manifest to you who still remain on earth, and I have the blessed assurance that in time I will be able to manifest more fully. I have met many friends who were dear to us, who passed on to the shining shore before me. I rejoice to be able to give to-night one word in favor of this beautiful philosophy. Stand by it! Defend it, even with your natural lives if need be, for it's a pearl of great price, and something of which in the hereafter you will not be ashamed. Dear ones, good night.

EMMA.

Others present received similar communications. It was an hour's agreeable entertainment long to be remembered, and goes to confirm our oft repeated prediction that before the present decade passes away, spirit communion will be as common as social gatherings among friends. While Mrs. Webb does not hold seances for promiscuous gatherings, she does make engagements for private parties of from six to ten persons, thereby giving the very best facilities for people to investigate in private circles, and hold sweet communion with loved ones on the ever green shore of immortal life.

We most cheerfully recommend Mrs. Webb to that very large class of honest seekers for truth, who wish to visit mediums under more favorable and private circumstances than is afforded at public seances.

Letters addressed to her at her residence, No. 144, Walnut Street, will meet with prompt reply.

The Barnes' Will.

Our old subscribers, who have read the columns of this paper for three or four past years, will remember that one Robert Barnes, made a will endowing an institution of learning,—copying after the will of Stephen Gerard. It is claimed that this will was surreptitiously destroyed during the last sickness of Barnes, and without his knowledge.

The question came up in court, and if our memory serves us right, the decision was adverse to the will, and based upon the ground that his bequests in aid of Spiritualism was contrary to good morals, hence void.

That such a decision is an outrage upon the rights of a testator, no unprejudiced mind will deny; that such a decision would be set aside by a higher court, which is unprejudiced by local considerations, we have not a doubt.

It seems that a new trial was moved, and then the whole matter settled for a consideration of five thousand dollars, which was divided between the attorneys for the complainants. It is claimed that this settlement was made without the consent or approval of the complainants.

If this be so, the compromise is void, and the case can be reinstated by proper legal steps, and a new hearing had.

We feel at liberty to comment upon this case, as it is a matter of deep interest to Spiritualism, as well as to legal rights generally, not only in the state of Indiana, but throughout the world.

Mr. Barnes made a great mistake in bequeathing his property to the trustees of a society, who oftener than otherwise are men of little ability, but we do not intend these remarks as especially applicable to this case, as we know nothing in regard to them. When any person makes a will for charitable purposes, the greatest care should be exercised to select a recipient of such a trust, whose ability and integrity is above reproach.

Secondly, a court of equity, which is the guardian of all such trusts should be clothed especially, as it is generally, by law, with the enforcement of the same in accordance with the expressed desire of the testator.

That prejudice has had much to do in thwarting the will of the testator in this case, is obvious.

Unfortunately the pernicious doctrine of "social freedom" has been bandied from mouth to mouth, by the advocates of that doctrine as the *summum bonum* of Spiritualism, until the great mass of people came to believe it was true.

Advantage was taken of that prejudice to work the public feeling into an absolute desire to prevent the due execution of the will.

If the resolves of the recent convention are to be believed, their counsels were corrupted, under the general contamination by the prejudice existing, doubtless from the cause above alluded to.

But what shall we say to the representatives of the interests of that large class who were to be benefited by Mr. Barnes' will.

If it was the individual matter of a single enterprising man in the state of Indiana, would it be allowed to rest in this manner?

Talk and resolves are not the remedy. Any man who can control one hundred dollars and has ordinary integrity, can obtain a readjudication of the case by a court above prejudice.

An honorable lawyer, above suspicion will carry the case through and await results for his compensation.

Let a few men who have a standing among their peers for intelligence and merit, step to the front and give moral strength, and this case will at once change its moral aspect.

In all of this class of bequests courts of equity will entertain motions from any party whose rights are involved, as the rights of a very large class are under Mr. Barnes' will, and order such proceedings as shall result in ferreting out frauds, and in the establishment of the intention of the testator.

No one need longer fear that any court will again decide that to aid Spiritualism, is to aid "sexual freedom," which is contrary to good morals.

The world has learned within the last six months that "social freedom" is but a parasite, which has already been cleaned off from the white robes of the goddess of angelic purity—Spiritualism.

It is a burning shame to allow such pernicious influences to strangle and destroy the life of an enterprise, fraught with so much good to the rising generation.

If we were a resident of the state, we would make it our cause, as we would have a right to do, and we would secure a rehearing in the case, and if a valid will was executed and intended by Mr. Barnes to be his last will and testament, and never by him destroyed or revoked, we would demand a judgment of the court to sustain it, well knowing that such a demand would be granted and all rights under the will would be properly secured and protected.

No consent or action of the trustees of any society is necessary. If they fail to do their duty it is the imperative duty of the court on application, to enforce the proper proceedings, nor could any such trustees even prevent adjudication, to secure the rights of those for whom they hold the trust.

DR. D. P. KAYNER, who at present is sojourning in Indiana, engaged in a lucrative and pleasant occupation, will attend the Sturgis Yearly Meeting. The doctor is an able speaker as well as a most excellent physician.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Babbitt's Health Guide.

In this age when the declaration of Jesus is being so thoroughly and generally fulfilled, "That greater things than I do shall ye do," we hail with pleasure every auxiliary to the fulfillment of this grand and unselfish prophecy.

In no other department of the beautiful mission of life as illustrated by Jesus, is this so absolutely realized, as in the wonderful and practical art of healing by the laying-on of hands, or magnetism.

Brother Babbit has presented us with a very interesting and suggestive work on this subject which is so little understood, even by those who are practicing it. It is well that scientific and thoughtful men and women should give us the benefit of their experiences, and we think those who study the Health Guide, will find themselves amply repaid by the suggestions contained therein. Each one has a peculiar experience, but all may be benefited by knowing how others are most successful. We do not hesitate to recommend this book to all our friends, who should not only read it, but study it carefully, and experiment upon its suggestions. Some of our best healers have remarked that it has not only confirmed their experiences, but has greatly facilitated their labors, and added to their success in this blessed and divine art of healing, which is possessed in degree by all God's children, but like all other powers and faculties, needs proper culture and training.

Spiritualism as a Religion and Philosophy.

It is the most cosmopolitan that the world has ever known. It establishes the doctrine of the brotherhood of man upon a basis as eternal as the heavens. It forms a common and beautiful bond of union for all mankind. Dissolving all the walls of sectarianism and the barriers of nationality, it calls upon all who accept its truths to acknowledge God as our Father and Mother, and that we, as spiritual beings—spirits, now and here, are all brothers and sisters. Looking over the world of humanity with this clear and beautiful vision, we see that a new era has dawned in which a grand and glorious means of development is offered freely to all mankind. As in this country the mingling and interblending of all races is resulting in the unfoldment of man physically, such as the world has never seen, so by this grander Spiritual interblending will the race be elevated into conditions far beyond anything which has been witnessed in the past.

With the Spiritual nature unfolded to a perception of the sublime truths of Spiritualism, we are prepared to comprehend the mission of life. We have already been aided in this, and we shall be much more effectually as the dim and shadowy veil which separates the two worlds, is dissipated, and we come to hold more perfect communion with the dwellers of the inner life, and to realize that they are our brothers and sisters, and that out of all nations, kindreds, tongues and people, they have gone onward and upward—not however to sever the bond of brotherhood, but to strengthen and extend it so that in the light of the new dispensation, we stand to-day in the midst of an innumerable host who, with us, are rejoicing that the progress of the race is to be accelerated by this glorious union of the two worlds. The responsibility that rests upon the Spiritualist to-day has never been appreciated. From the hour that we shook hands with our loved ones who had gone before us, and the misty veil that had hidden "that bourne from whence" the poet said "no traveler returns," was rent, we assumed, whether we would or not, a more important position than was ever occupied by man before. To the oft repeated declaration, "that knowledge is power," is added that which is not less true that knowledge is responsibility.

As the stars, which shine in beauty upon earth's children, make us one family; as the moon which sends her silvery light over all the fields of earth, responsive alike to hearts in every clime, and the golden sun which sends his genial warmth and light to all earth's children, binds us together, so every man and woman who through mediumistic power can reach up consciously and clasp the hands of the angels, finds a chord that binds him or her to all the race, and especially to those who in like manner can reach up and drink from the same fountain of everlasting life.

Spiritual men and women can never be strangers; the jarring influences which sometimes separate mediums or individuals, are of the earth, earthy; the deep soul-life which centers in God, draws us all near together. Lifted thus into the serene heights of angelic life, and breathing the atmosphere of celestial love, we can hold communion with each other in all parts of the world. Spirits tell us they travel with the rapidity of thought, and we may yet realize that the speed of the telegraph will be outdone. We have attended circles in this city at which spirits were materialized and spoke to us, who but a few moments before had spoken to our friends in London. Spending the hours from nine to twelve in the evening in that city, a spirit can be with us from eight to eleven, and thus convey from one to the other intelligence. The spiritual telegraph for the higher purposes of life will be in advance of the electrical telegraph on the business plane, and the two combined will link the world in loving chains of fraternity.

How pleasant it is to see, even the dawning light of this day so long prayed for by the best of mankind. With feelings of gratitude, let us accept that which has come, to us, and labor earnestly for the extension and perfection of all that is in store for us, resting assured that whatsoever we gain by faithful efforts, will be but a prophecy of the better things which are to come in the glorious future, whose opening light sheds a halo on the present and calls on all to come up higher and receive the divinest impulses of the hour.

◆

They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose and wish they might forget.
—*Jean Ingelow.*

Friendship is no plant of hasty growth;
Though planted in esteem's deep fixed soil,
The gradual culture of intercourse
Must bring it to perfection.
—*Joanna Baillie.*

Modesty is a merit, as shades to figures in a picture, giving it strength and beauty.—*Bruyere.*

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

(For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.
H. T. C.)

A NARRATIVE.

The Experience of John King, generally known as Sir Henry Morgan, Written from his dictation by Henry T. Child, M. D.

INTRODUCTION.

In common with most persons who have witnessed physical manifestations of spirit, I had often heard of John King. I attended the seances of Mr. Nelson Holmes and his wife, Mrs. Jennie Holmes, in Philadelphia, in May, 1874, and on the 12th of that month, a spirit was materialized and appeared at the aperture of the cabinet in which Mr. Holmes was sitting. She gave the name of Katie King. She was the first spirit who had spoken to us from this cabinet. She came every day for a week. On the 19th of May several spirits appeared, some of whom were recognized. When Katie came I asked her if her father could not come. She replied, "He was here this evening, but you did not know him. He was the man with dark hair and beard and a white turban on his head, and a white handkerchief round his mouth."

On the 20th at a small private circle, he came and I recognized him at once, as the spirit described by Katie on the previous evening. I asked him if he could not speak to us. He said, "Yes sir, I am just ready for that now. Katie will not be here to-day, she is engaged in another seance." We held a conversation with him for sometime, and since that he has appeared at almost every seance. On the same evening he came to me in my office, and said, "Doctor, I wish you would get the account of my life while on earth and read it; it is full of lies, but they did not know any better. Then I would like you to write my own story of the matter. I am not particularly troubled about that which has been published for two hundred years about me. I always felt that the truth was bad enough, and good enough, but I have had a desire in common with most spirits to give to the world a true and faithful detail of my experiences both in earth life and in the spirit-land.

I have known you for years as a writer and a worker, God bless you, but I have never been permitted thus to come to you or any other good writer. My mission has been on the physical plane mainly. I have already made you very sick, but the influence will soon change and I shall compensate you in full by such an increase in strength as you have never known. Your guides were at first quite reluctant to have me come lest I should take you out of the earth-form, but I shall not do that, neither will I be under the necessity of hurting you any more." I would say to my brother and sister mediums who can appreciate this, that for a week I suffered most intensely, and at times was quite ill. I have consented to give this spirit the fullest opportunity I can to say all that he desires to the world. I have read the narrative of Thornton and Jo. Esquemeling, the latter entitled "Buccaneers of America," published in 1704. I have given an hour each morning to this spirit and have received his "narrative," which I propose to publish in a series of chapters in this JOURNAL. I have never received anything that was more thrillingly interesting to me than this story of real life. The beautiful Katie King, John's daughter, seemed a little disappointed that her father had anticipated her, and I feel very desirous that she shall come when he has finished his story, and tell the world through me all her experiences. She says she "was a little girl in London at the time St. Paul's Church was burned, at the great fire in 1666."

MAHOMMED, THROUGH KATIE B. ROBINSON, MEDIUM.

I came to the world as the representative of Justice. Christ came as the representative of Love. I was a seer and prophet among my people, controlled and directed by that class of spirits that gave me an insight into the future. Our plans were different, but our spiritual mediumship was similar. Spirits in all ages and countries have had their mediums, their seers and their prophets, and I rejoice to see that the people to-day are having more perfect channels of communication with the Spirit-world than ever, and that greater things shall be given than in the past.

You may think strange that I who was a warrior in life, should come to you Christians now to speak upon the subjects that I want to, to-day. The first is in regard to taking human life, especially by the hangman's rope. I speak on this subject from close observation and I fully agree with what Jesus taught in regard to taking human life. I know that the more you send such murderers into spirit life, the more will they return to commit murders. I have often seen demoniacal spirits take control of mediums, who themselves were entirely ignorant of the causes which impel them to act. I have seen this more among those who are not known as Spiritualists, and who do not know that they are mediumistic. Persons brought up in the religious organizations, are taken possession of by those spirits who wander about on the earth plane, having passed to the Spirit-world full of hatred and vindictiveness, which sometimes manifests itself in a desire for blood without any particular malice toward the individual. The Christians do not understand this, but it is simply in accordance with law, and so long as you continue to put men to death with their minds full of bitterness and revenge, intensified as these are by the very act, such spirits must of necessity linger near the earth plane, and their influence will continue there for a long time. I have heard persons say that if this is true, they would have nothing to do with Spiritualism, but I would say to these that the very means of avoiding these lies in the reception and proper use of the spiritual philosophy. Could you see how earnestly the spirits are working to overcome this difficulty by getting the control of demoniacal spirits that linger near the earth plane, you would at once enter into the work of assisting and co-operating with them. You would form your circles in every home and treat these spirits kindly, reason with them and endeavor to lead them away from the earth, and especially from those scenes which draw out and excite their passions, and to the spirit guides who are preaching the gospel through the mediums here and on earth, I want to say to the mediums and people of the nineteenth century, that until you go to work in earnest to assist the undeveloped spirits on earth and in the spheres, until you cease to persecute those who commit wrong, and to butcher those who are the victims of conditions over which they have very little control, you can not escape many of the evils which now afflict you.

We know it is said that if you let such persons live, society will not be safe. To this we reply that if they are insane, you have the right and are bound to restrain them in order to protect yourselves and them. You are aware that many of the crimes that are committed to-day, result from drunkenness, and as you look over society you will find that there is a great work to be done to reform the world, and for this purpose many spirits have come to earth to aid you. I would say to all when you understand our teachings and what our work is, you will lay aside all prejudice and look only to the good work there is to be done. It is through mediums that we are enabled to work, and I am very glad to have the opportunity to come now and add my mite to the grand work that Spiritualism is doing for the world. All the truths that have dawned upon the minds of mediums and seers are to be realized and actualized in life.

I rejoice that the people of America have opened up this new book of life and are preparing the way for all nations, including my own country and people, to receive the glad tidings of joy and peace.

You may think strange that I, who was a warrior on earth, should come and speak in favor of peace, but in accordance with the divine law of progress, I have seen how necessary it is for mankind to come up higher, out of all wars and strife into the feeling of peace and love, if they would realize the happiness.

I have long since realized the glorious truth of the spiritual grandeur of love, and accept the declaration of the angels in the days of Jesus, "Glory to God in the highest, on earth peace and good will to men."

Tell the people that Mohammed lives, and that he comes to you, not for party, or creed, or sect, but to speak the beautiful spiritual truths that are for his people, and your people, and for all the world, for the glorious prophecies of Jesus shall be fulfilled.

While we thus witness the onward march of humanity and behold the progress of individuals and of nations, we remember that we still have a work to do, to help humanity to a more perfect knowledge of God's laws, and his progressive and spiritual truths.

I thank you for this opportunity to offer these suggestions to your people.

AN INVOCATION—BY NELLIE J. T. BRIGHAM.

Oh! Thou who dost give the sunlight by which the flowers grow and blossom, Thou who dost give us the spirit which seeks for the truth, we come to Thee with the prayer of our spiritual natures for wisdom and for inspiration. We come to Thee when our spirits are overwhelmed by earthly trials and temptations, and know that in the pure and perfect calm of Thy nature, in the harmony of Thy universal being, our spirits will feel their passions quieted, will feel subdued and harmonized by a comprehension of Thy nature.

Oh! our Father! we Thy children come to Thee with the countless questions of our souls, and Thou dost not command us to be silent. Thou dost not teach us to hide these questions and keep them from any external expression. Thou hast encouraged the gift which struggles within our spirits. Thou dost encourage this by giving us wisdom and understanding daily in the path of our lives! Thou dost show to us that for all our aspirations, inspiration, shall come to us to-day with its strength. And, oh! our Father, while thou dost teach us with the inspirations that come to us from every thing around us, answering our questions, there are still needs within our spirits coming from our ignorance and our infancy. We ask Thy comfort and Thy strength in all the dark trials and temptations which come upon us in this life. When doubt and suspicion dwells with us, when sorrow and temptation stand by our side, oh! Father! answer our prayer, and give us the light of truth which will lift our spirits triumphantly over all these and enfold us in Thy love. Thus inspiring and teaching us, our spirits shall overflow with gratitude, and we will express this not in words alone, but in thoughts and deeds both now and evermore.

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Do Right!

BY F. M. DILL.

The two simple words "do" and "right," when written together, form the most powerful command ever uttered in the English language. It is the great nucleus around which cluster all the grand principles of religion, philosophy and science. It is the key-note of all morality.

You may ask what it is to do right? To this question no single answer can be given. There are two classes of right doing—local right and general right. By local right we mean that which is only right because of the attendant circumstances. A thing may be right at one time and under certain circumstances, which at another time, and surrounded by a different set of circumstances, would not only be improper, but exceedingly wrong. It is right at one time, and under peculiar circumstances, to confine a man in prison, while at another time it would be highly improper and unjust.

By a general right we mean a thing which is right at all times and under all circumstances. For instance, it is now, and always has been, and always will be, right, to do unto others as we would have them do unto us. Every man of ordinary capacity, knows a right deed from a wrong one. We all know our duty, but the trouble is we do not do it. If any one of us do our duty as well as we know it, it may be justly said of us that we do right. No man thinks it a duty which he owes to himself or anybody else, to steal or drink intoxicating liquors, yet men do both. Perhaps some persons so pervert their natures by an indulgence in evil habits, that it becomes a pleasure to them to lead a life of dissipation, and it is barely possible that they may compel themselves to imagine that it is their duty to lead this kind of life.

We all neglect to do certain things which our sense of duty tells us we should do. We also do many things which our sense of duty says we should not do.

Negligent persons are not necessarily bad persons. Most of our little misdeeds are the results of thoughtlessness—often of carelessness. Some persons have confounded our beliefs with our actions. They appear to think that certain beliefs lead invariably to bad actions, while the opposite beliefs always inspire good actions. It has been frequently remarked, and oftener implied, that skeptics are all depraved; that no one except a "rowdy" can pretend to disbelieve the Bible, or any of the claims of orthodoxy; in fact, it was remarked by a Christian gentleman, that "Dill can not succeed in making an Infidel of himself, because he is not rowdy enough—he is a boy too temperate in habits—does not drink whiskey, use tobacco in any form, gamble, nor use profane language."

We propose in a brief manner to compare the so-called Infidels—not with the ordinary church members, but with the ministers themselves. Perhaps no place in the west furnishes better examples of this, than our little city of Franklin and vicinity.

Since we have lived in Franklin, a little more than three years, three preachers have been confined in our county jail. Two were confined at one time—one for stealing a horse, and the other for seducing a young girl. One of our Methodist ministers has been accused (and perhaps justly too) of having received letters from two of his wives living in another State, who implore him to come home and take care of his little children. A Campbellite minister was discharged from his church because he was known to have two or three wives. A Baptist minister was recently fined for committing an assault and battery upon another man's wife. A Methodist minister was compelled to leave his church, in Morgan county, because of bad conduct with a young lady who was a member of his church. A Baptist minister of Morgantown, Indiana, whom the people almost worshiped, recently received a letter from a second wife living in the State of Kentucky. We could produce numerous other incidents were it necessary. One of our leading Presbyterians was compelled to sign a "Lie Bill."

Now, we defy any one to show us the so-called Infidel who has been in the Johnson county jail—one who has two living wives—one who has attempted to seduce a girl, or one who has signed a "lie bill." We do not pretend to say that we are infallible, but we do say that we occupy as high a place in the scale of morality as our orthodox brethren do.

The first proposition that David Nelson sets forth in his "Cause and Cure of Infidelity," is that Infidelity is produced by two causes acting conjointly; the primary or more remote cause is man's depravity; the second, or approximate cause is man's want of knowledge." Passing over the logical (?) and charitable (?) manner of argument by which the gentleman attempts to convince us that we are wrong—that is by calling us knaves and fools in the outset (which he has the impudence to try to prove), we merely wish to remark that all that is necessary for any sane man to do, is to read the lives and works of such men as Shakespeare, Voltaire, Montaigue, Jefferson, Franklin and Paine. Read, friends, and then see whether it is safe to decide with Mr. Nelson, that they were either depraved or ignorant.

Another ballad of old fogyism which has been sung from every pulpit in Christendom, and whose air is as familiar as that of Yankee Doodle, is that, "Infidelity will do to live by, but it will not do to die by." It was preached by a Methodist minister in this town (who acknowledged he had never read any of Paine's works), that Thomas Paine died drunk, in a ditch—a victim of poverty!" Such slanderous remarks need no comments for persons who have read even a good orthodox sketch of Mr. Paine's life.

Great stress has been placed upon the fact that Ethan Allen told his daughter while on her death bed, to believe what her mother had taught her. We give Mr. Allen credit for this. His daughter had been inclined to believe with her mother, and it was his duty to console her in her last moments. Could any credit have been given Mr. Allen, had he told her that her ideas were false, thus causing her last moments to be unhappy? One of the Christian's main works is to visit the death-beds of skeptics, and during their last moments, when they are greatly reduced, both physically and mentally, to attempt by a series of sanctimonious rigmaroles, to torture some expression of remorse out of them. They have succeeded in a few instances; and the very fact that anyone should lose so good an opportunity for impressing his beliefs, is quite conclusive evidence to the Christian that such doctrine is false. Ethan Allen had it in his power to cause his daughter to die happy, by telling her to believe, as she had been inclined to believe, or to make her last moments unhappy by telling her that her ideas were false; and because he choose to do the former, our friends tell us that he knew his ideas were wrong. It makes little difference what persons believe, so that belief prompts them to good actions, and makes them happy.

We notice in the Boston *Investigator* that a reverend gentleman of Illinois has attempted to prove that David Hume died drunk, playing cards; but as this most ridiculous assertion has been shown in its true light, by several others, it is useless for us to comment upon it.

Our friends are very careful not to tell us of the manner by which their great Christian geologist, Hugh Miller, met his death. They simply tell us that he died in 1856. They do not tell us that he committed suicide—blew out his brains with a shot gun. Comparatively few persons know that he did commit suicide; in fact, most of them express great surprise when told that he did. An intelligent orthodox (lady) friend makes this statement: "Hugh Miller lost his reason in the vain endeavor to harmonize Genesis with geology, and committed suicide." Had Thomas Paine committed suicide, it would have been preached from every pulpit, sung in every Sunday school, printed in every orthodox pamphlet, and chattered in half the prayers from the day of his death till that "great and eventful day when the archangel of God shall stand with one foot upon the land and the other upon the sea, and declare that time shall be no more." No better proof against skepticism could have been desired. And could any one resurrect some [illegible]arted June bug, torture an historical passage, or even manufacture a reasonable lie, which would tell them that Thomas Paine died drunk, it would afford the tenderest and the profoundest consolation to the millions of Christian devotees. It would give them strength and courage while living, and throw a bright mantle of hope and solace over them in the hour of death. This alone would prove to them beyond the possibility of a doubt that Infidelity is a humbug.

Our friends are altogether too anxious to prefer charges against us. About a year ago a man who believed the Bible, believed in this grand plan of redemption, and was intending to join the Methodist church soon, took sick and suddenly died. In his last moments he expressed regrets that he had not become a member of a church; and our friends have attempted to produce this as an argument against skepticism, when the man had never disputed the Bible, but, on the contrary, was preparing to join a church when he became sick. We have mentioned these incidents, and could produce more, were it necessary—not for the purpose of proving that Christianity is right or wrong, but merely to show the absurdity of the argument that certain beliefs always inspire certain actions. They only show that bad men have adhered to all beliefs.

The simple fact that all persons neglect the performance of certain duties, proves that our assertion is true, because all persons (sane persons we mean) know what these duties are.

For instance, we all know that it is our duty to help the poor; yet we do not all do it.

All beliefs have had their adherents, some of whom were good persons, while others were bad. No moral institution was ever established, which has not been beneficial in some respects, and injurious in others. Then, if our sense of duty tells us that our lives can be made profitable by the practice of a certain profession or the pursuit of a certain trade, let us enter upon it. If we entertain a certain belief, and following its dictates will make us better, we should have full right to exercise it.

The value of a man's life, physical, mental or moral, should always be estimated by what he does—not by what he pretends to do, nor by what he believes. Well may we say in the language of Denton,

"Do right, in each heart says a sweet angel voice,
Obey and in sorrow you still shall rejoice;
A rill in your wanderings will ever be nigh,
And you may drink when the fountains are dry;
For joy, like an angel, is ever in sight
To bless with her presence the doer of right.
Do right though a crowd of mean cowards do wrong;
A child in the right is as Hercules strong;
Then, up! like the eagle who soars in his flight!
Heaven's mansions are built on the mountains of right."

Franklin, Indiana.

God in the Constitution.

BY M. B. CRAVEN.

It is not Utopian to assume that the present clerical effort to evangelize the American Constitution, by introducing the Jewish God and his Christian Son Jesus into it, is fraught with danger to the religious liberty that has marked the national progress of this great Republic. Though denied by its advocates that an ultimate union of Church and State is the desired object, it nevertheless becomes transparent to every rational observer, that the result of legislative success in this struggle, would be to crush Liberalism by the arbitrary use of power in destroying the freedom of religious sentiment guaranteed to American citizens by the present Constitution. Such sectarian domination would inevitably culminate in anarchy, that would not only prove disastrous to civil discipline, but calamitous in its moral results.

The plea adduced in defense of this religio-political movement is, that legislation on the subject is essential to promote the glory of God and welfare of humanity, by a national confession of the divine existence, and his superintending providence over us as a people. But the assumption that a being of infinite wisdom and goodness, would be more propitious to the nation with his name recorded in its Constitution, than he has been without it, or that he is so vain-glorious of his omnipotence as to be officially flattered by a political recognition of what has always been intuitively acknowledged by the human race, is derogatory to his reputed immutable attributes. And the fanatical barbarism connected with pontifical jurisprudence in former ages, sufficiently refutes the idea that either the glory of God or happiness of man was ever advanced by associating theological dogmas with government polity.

The historic evidence that no nation with church ordinances in its laws, ever made such progress in civilization and mental culture through educational facilities, as this has under its present judicial economy without them, should be sufficient testimony to convince every unbiased student in civil jurisprudence, that human welfare cannot be enhanced by a dogmatic measure of this kind; and that the present enthusiastic movement by the satellites of ecclesiastical monopoly, to incorporate such an interpolation with our national code at this bright period of its existence, is not only inopportune, but ridiculous. To intercept this ancient spirit of religious intolerance—that displayed itself in such hideous forms of despotism during the middle or "dark ages"—it behoves all liberal minded people to announce their determination to resist any sectarian invasion of the Constitution, or attempts to abridge liberty in any other direction.

Our whole political system was founded and has been administered on a basis of civil and religious freedom—prolific in moral results, that challenges the world for a rival.

It is plainly to an absence of sacerdotal power in executive hands, that this country is indebted for its present political prosperity and flourishing religious institutions. This is so manifest from its rapid growth and our intellectual development as a people, that none but a bigot in sectarianism, would presume to question the policy pursued by the liberal founders of our Constitution.

Yet as evidence that this retrograde movement—nominally in the cause of humanity, has been greeted with considerable encouragement within the last decade—it is stated that at the ninth National Convention of these "Amendment Christians," which assembled at Cooper Institute, New York City, Feb. 26th and 27th, 1873, seventeen States and one Territory were represented. Many of the workers in this insidious scheme, would evidently rather inaugurate a religious war, than to fail in obtaining their object. Hostility in that direction was unequivocally evinced by Prof. J. R. W. Sloane, of Pittsburg, at the Cincinnati Convention, who—as stated in the proceedings of that meeting—said: "We do not forget, however, that Christ said he came not to send peace on earth, but a sword. A nation, like an individual, reaches its goal through conflict, through agonies of war and strife. If she is to come forth triumphant, her garments will be red as are those treading in the wine press.

Sentiments so openly at variance with peace and harmony as that, should be denounced by every lover of good order and religious tolerance. The triumph of such an hierarchal spirit would obviously superinduce a relapse into the superstitious atrocities that in the name of religion, characterized the sanguinary wars and persecutions which stained the history of Christendom during the thousand years, from when the Emperor Phocas invested Boniface III., with the universal bishopric, until the peace of Westphalia, A. D. 1648. If Christ did say he "came not to send peace on earth, but a sword," and advised those of his disciples who possessed no such weapon, to sell their garments and procure them, (Luke 22: 36) that is but lame argument in favor of his sovereign ordination in the constitution of a government whose chief magistrate says "Let us have peace!"

The ancient Jews—with whom Jesus was identified by birth and nationality—had God in their Constitution or Pentateuch, from beginning to end, and in connection with superficial ceremonies, barbarous enactments, war and pillage, bloodshed and extermination, they have left the most egregious record of their religious and political career, that has ever disgraced the name of Divinity in the annals of nations. Their law giver, instigated by a spirit of conquest and plunder, conceived God to be "a man of war" (Ex. 15: 3), and taking their deity for a prototype of themselves, we find that under the priesthood or theocracy, judges and monarchy, they were alike almost incessantly engaged in warfare—either among themselves or on the neighboring Gentiles—until with incorrigible obstinacy and blind infatuation, they finally, during the mild reign of Vespasian, fought themselves off the list of nations.

How deplorable to think that so many of our apparently sincere and enlightened clergymen, in this mature age of free thought and scientific religious criticism, should still be persistently looking back to the childhood of the world for a criterion in worship! And guided by the semi civilized deifical proclivities of those arrogant people, oppose the benign march of philanthrophy under the broad banner of "transcendental latitudinarianism," by striving to get their rudimental God-idea divinely installed in the Constitution of the United States! For they well know the evidence is conclusive from concurrent historic testimony, that through the legislative example of Moses—as incited by his rude conception of a personal fighting divinity—who could not successfully contend with chariots of iron; (Judg. 1: 19) all the religious wars, persecutions and massacres, that have cursed the world and darkened the pages of history with their unnumbered millions of victims, from the time he ordered a slaughter of the Midianite women and children to the massacre of St. Bartholomew, under Charles IX. of France, (A. D. 1572) has resulted from "God in the Constitution."

If, instead of clamoring for God in the Constitution, they would employ that part of their time in calling attention to the practicability of inaugurating a constitutional idea of the divine unity of humanity in the immensity of God, on a basis of philanthrophy that would fraternize the race—irrespective of name, nation or creed, in a cosmopolitan religious brotherhood, they would be engaged in an evangelical work that would tend to ameliorate the condition of mankind, by allaying the sectarian prejudice entailed to the world through Mosaic anthropomorphism.

Then with the "veil of Moses" graciously wafted from their faces by the heavenly zephyrs, of "harmonial philosophy," they would be enabled to see the detrimental consequences of uniting theological ideas with political science,—from the bloody record of past ages; and adjourn their next Convention with a resolution to give the Constitution a "severe letting alone," to vindicate the wisdom of its founders, who framed it on magnanimous principles for the good of the people, with the honest conviction that God was better qualified to take care of himself than they were to legislate for him.

Richboro, Bucks County, Pa.

An Interesting Incident.

A New York correspondent of the *Boston Journal* tells the following incident:

"The greatness of Dickens and kindred writers, are nothing in comparison with the actual occurrences that day by day transpire in the houses of the lowly at Five Points. Some are very ludicrous, and some will start tears in eyes unused to weep. The postman, just before Christmas, brought a letter to Mr. Shaffer of the Old Brewery, postmarked Albany, and addressed to "My Dear God, City of New York." As the postmaster did not know what else to do with it, he thought he would bring it to Mr. Shaffer. It proved to be a letter from a little girl in Albany. Her mother was very poor, she said, and sick and worked very hard. She was almost frozen, and wanted a little cloak to wear, and a pair of boots for her brother; and if the good Lord would send the things, she would be a real nice little girl. She gave the number of the street where she lived, so that there need be no mistake. Mr. Shaffer sent to Albany to make inquiries. He found the facts to be these: The little girl had told the story as it was. Talking about Christmas, she asked her mother if she did not think that, if she asked Santa Claus, he would send her a nice warm cloak, and some boots for her brother, for she always included him in the gifts. Her mother told her she better ask the Lord for some clothes. Praying she did not know much about; but she did know something about letter writing. She took her slate and printed the letter. Her brother copied it, and the united exchequer of both was exhausted in securing a postage stamp, for she thought the Lord must live in New York. Having done her work, she sat down and waited patiently for his answer, which she confidently expected. In due time the welcome rap came to the door. The cloak and boots arrived in good order, and with them a kind letter, showing the little girl how the Lord answers prayers sometimes through the kindness of the benevolent."

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Voices from the People.

NEW ERA, MICH.—Zenas Bigelow writes.—Down with the Woodhull corruption, and up with the beautiful philosophy of the life over the river, and may the good angels sustain you.

HOPEDALE, MASS.—Rickard Walker writes.—For twenty five years past I have listened to trance lecturers of both sexes, and have never heard one of them in their lectures, utter the least expression that could be construed to give license to the sexual freedom doctrine of the Moses-Woodhulls, and I presume no other one ever did.

PENNVILLE, IND.—E. Lewis writes.—I am in my seventy-fifth year. I have been a Spiritualist for over twenty years, have always been opposed to the free lust element that has borne down the pure religion of the angels, and caused the beautiful white flag to trail in the dust and filth in some places. We have had our share, but thanks to the JOURNAL, we have but little of it now.

ANOKA, MINN.—E. H. Poole writes.—I wish to inquire if these parties who advertise in the RELIGIO-PHILOSOPHICAL JOURNAL to answer sealed letters, are responsible, and in case they do not give a proper answer, will they refund the money? Which one would you advise me to try? I am a constant reader of your good paper. There are a good many Spiritualists in this town. I am sitting every night, trying to investigate Spiritualism. Do you think it advisable to keep trying?

Mediums are not infallible. They work in accordance with conditions. We know that many who have sent sealed letters to those who advertise in the JOURNAL, have received satisfactory responses; a few have not. It would be well for you to write directly to them, and they will send you circulars, defining conditions, terms, etc. Of course continue your investigations, and good results will follow.

HERON LAKE STATION, MINN.—Mrs. Lucy A. Crapsey writes.—I have just returned from Esterville, Iowa, where I met Dr. C. T. Sanford, a Spiritual missionary of that State. The Doctor delivered three lectures. He was listened to by a large, intelligent and attentive audience, that seemed to absorb the Spiritual Philosophy as it flowed from his heart and lips, pure and unmixed with side issues, or sectarian dogmas. He gave several tests, describing spirits so particular, that they were fully recognized by their friends. He gave a very minute description of my husband's son who was in the army, and told the manner in which he passed to spirit life.

M. M. Beach, of Ackley, Ohio, would like to correspond with a good, reliable test medium, with a view of traveling. Wm. M. Brooks, of Bolster, Minn., writes: I like your combating Moses-Woodhullism, the quintessence of obscenity. I like the liberality of your views as expressed in your paper, but I am too much of a Materialist to believe in all that is said about the phenomena of Spiritualism. Mrs. S. E. Harrison, of Bountiful, Utah, writes: May the angels of high intelligence continue to unfold the truth till the earth shall be filled with knowledge, and superstition and bigotry cease to bear sway. Mrs. Harrison claims that the Mormons are laboring under spirit influence. She says that Spiritual manifestations have existed among them from the first.

PENITENTIARY, NO. 2578, JOLIET, ILL.—Daniel Ward, a convict writes.—In return for your generosity in sending me the JOURNAL and LITTLE BOUQUET, I will add that circumstances prevented my acknowledging their receipt, a delay that I hope has not led you to think me unappreciative. I'am deeply sensible of the favors you have conferred upon me. In consequence of my letter to you I have received a package of JOURNALS, with a recent number from J. Newberry, also a large number of BANNERS, and other publications from divers localities and persons, some of whom have expressed a desire to hear from me through your paper, but as I have no desire to tax your generosity too far, I would say to your kind readers, if properly directed, your donations have been received, for which I return you my warmest thanks.

LUNENBURG, MASS.—W. H. Jones writes.—About four miles from this place, in the town of Townsend, may be seen spirit faces of surpassing beauty, and other pictures of landscapes, etc., on clear pure glass, which bear rubbing with a cloth, as I can testify, without marring the picture. The first visit I made I saw nothing but a front view—the second time there appeared to be a side as well as front view. I understand there has been views taken by an artist, with what success I am not able to learn, but this much is true, some people can see the faces, others can not. In the town of Pepperell, there is a house occupied by a family for fifty years, of the orthodox faith, which was favorably noticed by spirit artists, and I hear people from New York visited the house, to see the work our friends are doing to make our vision of immortality plain. The owner of said house and his wife, on returning from the village house of prayer, on alighting from the carriage, a group of faces peering as it were from the windows, greeted them with the "new theology," which we take it is much stronger than the old, and has led them, we trust, to think more highly of that inner-life, than the more formal ceremonies which have crushed mankind so long.

GONZALES, TEX.—Dr. D. Beach writes.—I must offer you now my sincere thanks for the heroic manner you have wielded your battle-ax, to chop off the excrescence of nastiness that from some abnormal cause has fastened itself upon our beautiful spiritual philosophy. This free love fanaticism, with other equally absurd doctrines, now dead issues, drove me from a public defense of Spiritualism some eighteen years ago, but I think I have a few remaining years to stay on this side of the river, and I shall henceforth give them to what I believe to be the cause of humanity. Let me ask your pardon, and also that of your readers for suggesting that the book called the Bible is not used enough by Spiritualists; in my estimation it is a grand old book for Spiritual doctrine—a proof of Modern Spiritualism. Modern Spiritualism is the key to unlock its Spiritual meaning. By a proper understanding of the Spiritualism of that ancient book, we can most effectually break the theological shell of concrete errors that have grown over all the popular religions of the day, at all events this is one of my methods of getting at the deeply buried Spiritual natures of many good church members, and I solicit a correspondence with any brother Spiritualist who has learned or may desire to learn the true Spiritualism of the Bible.

WAYLAND.—W. B. Hooker, Secretary writes.—At a meeting of the Progressive Spiritual Society of Gun Lake, May 24th, 1874, the following officers were elected: President, Joy Perry; Vice President, A. A. Dwight; Secretary, W. B. Hooker; Corresponding Secretary, Mrs. M. Abbott. The following resolutions were presented by Bro. Terry, and unanimously adopted:

Resolved, That by the death of our worthy Vice President, W. S. Hooker, we have lost an esteemed and worthy Brother, and we, the members of the Gun Lake Spiritual Society, do deeply mourn his loss, and hereby express our sympathy with his family.

Resolved, That the doctrine of so-called social-freedom, as publicly taught by Victoria C. Woodhull, and as approved by Moses Hull, is abhorrent to the highest sense of propriety, and not in the least degree in accordance with the moral ethics taught from angelic spheres to us; but on the contrary we deem such teachings repulsive to our highest conceptions of right, disgraceful in practice, wrong and demoralizing in theory, and a potent weapon in the hands of our enemies to Spiritualism, and we do solemnly enter our protest against it in Theory and practice, and declare it to be no part or parcel of Spiritualism, and the discussion of it will not be tolerated on our grounds.

PONTOOSUC, ILL.—Dr. B. H. Pickell writes.—As I am a reader of the dear JOURNAL (the noble expounder of true Spiritualism) I wish a short space among the "Voices of the People," to let the friends of humanity and truth know what we are doing in Pontoosuc; also something of my labors in the cause. When the Rochester rappings first broke out I lived seventy miles distant, but went immediately to investigate the phenomena, and found on my return that I was a medium, as the raps were distinctly heard, and questions intelligently answered in my presence, which phase remains with me to this day. I have been caused to move to different localities, both in New York and Michigan, where it has ever been my work to break the ice in Spiritualism, which was the case at this point, and I am happy to say that many have been made to accept the Spiritual Philosophy through my mediumship. We have a live, earnest association here consisting of eighteen members, and many more honest investigators, and we hope and expect to number some forty or fifty ere long, for the ball is rolling. We are holding circles, at which time we have beautiful spirit lights visible to all in the room. I am also entranced and give tests—such as describing spirits. We expect to have a grand Grove Meeting here, at which time we desire the services of two or three speakers, also wish to have some test mediums present. Bro. A. A. Noe has been with us lately, and offered his services which were readily accepted. I am now in my sixty-sixth year, and my labors are at home or near home holding circles, and having sweet communion with loved ones gone before. Friends of Spiritualism, I have labored in the cause for twenty six years, and am fast ripening for the higher life, and I admonish all mediums to work earnestly for this glorious cause, be true to yourselves, be true to the cause, and great will be your reward.

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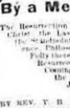

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LORENZO MERRER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

G. A. BARKER.

Oswego, N. Y.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis.

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EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

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A RELIGIOUS CONTROVERSY IN SPAIN.

The High Church On the Hill and the Low Church Under the Hill.

[Translated from the German.]

The dissensions that arise in church matters, especially in Spain, are not unfrequently very remarkable. For example, in the well-known town of Antequera there are two images of the Savior to which the people do homage: Christus on the hill, and Christus under the hill, and these two images have long divided the inhabitants of the town into two belligerent parties. The Christus "*el de arriba*" is in the church of the upper village, while his rival is in the church of the lower village. The contention regarding the respective pre-eminence of each keeps the two sections of the town in a continual feud. Time was when marriage between two young people of the hostile parties was an absolute impossibility, as a natural consequence, heart-breaking Romeo and Juliet scenes were not unfrequent occurrences. Of late the animosity has somewhat diminished; but even now nothing is more unpopular among the good people of Antequera than a marriage between the partizans of Christus on the hill and the partizans of Christus under the hill.

If one of the parties celebrated a *fete*, there are always a goodly number of their opponents who can find nothing better to do than to waylay the procession, to jeer at and insult their rivals, and not unfrequently to throw mud and stones at them. If it happens, accidentally or otherwise, that both parties celebrate on the same day, they invariably have a bloody contest for precedence, and the entire Spanish vocabulary of curses and abusive epithets—and herein the language is rich—is brought into requisition. The contest usually lasts till the one or the other of the parties is driven into its church. Then the victors end the day by a grand *fiesta*, in which the dancing and merry-making last till the following morning. Both parties, as we can imagine, are profuse in their offerings at the shrines of their respective saints; the victors out of gratitude for their victory, the vanquished that they may be victors in the next battle.

The religious feud in Antequera materially influences the elections of the neighborhood, especially the elections for representatives to the cortes, and, according to the manner the wire-pullers manipulate the two parties, the Christus on the hill, or the Christus under the hill, espouse the cause of the liberals, or that of their opponents, but never were the two parties known to be on the same side.

These scenes seem strange to those who have lived in the United States and remote from large cities. But when we look at the partizan religious strife, that now does, and in all past ages has existed, in many parts of the world, and the absurd dogmas that are put forth by the priesthood, and believed in by ignorant devotees, who can doubt that all religion is based upon mythological creatures of the imagination?

The dawning light, ushered in through the general diffusion of knowledge, brings in its train new hopes, and liberal principles are beginning to be appreciated.

The intelligent intercommunion of the spiritual and mundane spheres, is an established fact. Science is revealing a basis of philosophy—the philosophy of life, which will soon take the place of all sectarian religion; then harmony will be the result. Such a result is the object Spiritualism aims to attain.

In view of these facts who would not be a Spiritualist?

Letters of Fellowship.

The RELIGIO PHILOSOPHICAL SOCIETY granted letters of fellowship in due form of law to Dr. Vanderwater, of Oxford, Ind., June 5th; and to A. Allen Noe and B. H. Beckel, on the 2nd day of June, 1874, constituting them "regular ministers of the gospel," and authorizing them to solemnize marriages anywhere in the United States.

Wilson's Libel Suit.

We hear it rumored that Wilson threatens us with a libel suit. Come on, old fellow; don't be spending your breath in threats so far away. You need business, and if you carry out your designs so often and so forcibly expressed, you will soon have more of it on your hands than one so "gentle" can well attend to.

OXFORD, IND.—Capt. Thomas, of Oxford, Ind., sends a large list of trial subscribers and says Dr. Vanderwater is about entering the field as a lecturer upon Spiritualism, and that he is a promising advocate of the true Philosophy of Life. Our friends should stand by him by giving him proper encouragement. We are glad to know that there are so many inquirers springing up everywhere the JOURNAL is taken, and there is scarcely a town in the United States where it is not read.

WE learn from Mr. Russel, of Bellville, Ill., that Mr. Lucas of that place is a most excellent writing-medium. When under influence, he writes with great rapidity, one line to the right and the following to the left, both equally legible. We are glad to see reliable mediums springing up all over the country.

MRS. DR. M. A. AMPHLETT will answer calls to lecture. Address her at 16 South Halsted St., Chicago, Ill.

BRO. T. H. STEWART informs us that there will be a convention of the Spiritualists of Michigan at Marshal, Calhoun county, the 26th, 27th and 28th of June. He speaks in high terms of Mrs. Ball, as a physical medium.

DR. CHILD has a highly, interesting narrative of the Experiences of John King *alias* Sir Henry Morgan, the spirit who has played so important a part at the Koon's rooms in Athens, Ohio, and with the Davenport brothers and other physical mediums. He appeared in form at Mr. Holmes seances in Philadelphia, and then visited the doctor at his office and gave his story, which will be published in a series of chapters in the Philadelphia Department. Persons desirous of obtaining the whole of this narrative should subscribe at once.

THE report of the Indiana State Association of Spiritualists, came too late for this issue; will appear in our next.

FRIGHTFUL NEWS FROM CHINA.

A Catholic Mission Wiped Out of Existence on Account of the Faith of its People.

Monsigneur Gauthier, Vicar Apostolic of Tong King, China, writes as follows to the *Missions Catholiques*, under the date of March 5th, giving the details of the massacre of Chinese Catholics in February last. This news comes late, owing to the extreme isolation of the district which was the scene of the atrocities. The Mandarins appear to have consented to, if not abetted, the massacre. The French Government is particularly interested, and it remains to be seen what it will do. The *Missions Catholiques* says:

"The Chief of the Canton of Phu Nghia and the sub-chief of the Canton of Quinhu Doi warned us by letter that a council was being held in the village of Quinhu Doi, in the house of Lien, and that it was decided that the massacre of the Christians should begin on February 22d. As we approached that fatal day, the military forces were increased and kept on the watch day and night. We received several friendly letters which placed us *au courant* of all that was taking place, and in our turn we informed the three head Mandarins of the province about the matter, but they merely answered that we need not be alarmed, the affair would soon 'blow over.' The Christians of Nam Doung had already started to come and join us, when the Grand Mandarin sent them word not to trouble themselves, but to go home quietly, and all would be well. The evening of the same day they received this advice they were confined within their houses by order of the authorities, and were in fear of the invasion. On February 24th, the Man-Chu and his people made a sacrifice to their gods very early in the morning, and decapitated the two servants of Father Doan and a Christian whom they threw into the river. The same day they burnt down the villages of Trun-lam, Mo-Vinh and Ban-Tach, and massacred all of the inhabitants who fell into their hands. Those who were able to fly were found out in their hiding places by bloodhounds, and killed the next day. The assassins killed all Christians of the parish of Hoi Yen, and then burnt their village. Those who escaped into the neighboring woods were retaken and burned alive. The Great Mandarin, with 800 men at his disposal, remained quietly in his village of Sa Nam, and never moved hand nor foot to save the Christians of Doung, of whom, however, a few escaped. The letters of the sub-prefect Dien shows great zeal for this work of extermination."

On March 7th, Mgr. Gauthier addressed another letter to his coadjutor, from which we make the following extract:

"The complicity of the court of the Mandarins in this fearful business is easily proved by the letters we have in our hands. In fact, they organized the massacres. Only yesterday a Colonel at the head of 200 men, said to them: 'Can it be possible that we cannot be allowed to join our countrymen in the extermination of these monsters, these Christians who drink the blood of our wives and children?' One of the chiefs who had assassinated two Christians on the high road, paraded the affair before the governor of the citadel, who, far from being indignant, seemed delighted, and treated him with honor. He afterward massacred twenty women and children as a sacrifice to the Goddess of Prostitution, who has a celebrated temple on the roadside. In some places they took entire families, father, mother and children, tied them up like bundles with bamboos and threw them into the river. It is remarked that the multitude of bodies thus encumbering the river, to the surprise of every one, exhale no bad odor. Here then is a mission of about 10,000 souls, which can no longer be considered in existence. Many victims perished in the flames; all the villages of Lang, Thanh, Huyen, Nam Doung, Hoi Yen, and Dohn Thanh are destroyed. These massacres took place with the consent and connivance of the authorities and of the Mandarins."

M. Marie, who belongs to the mission of Quinhu-Lun, which counted 10,000 Christians, writes to M. Delpeche, of the foreign missions, as follows:

"In the first days of February a number of pamphlets were circulated against France and the Christians. The anti-Christian party held many meetings and excited each other to aid in the massacre of the faithful. In the pamphlets appeared paragraphs like the following: 'We must kill the Christians, for when they are all dead the Europeans will leave us in peace, and will no longer trouble the Kingdom of Annam.' At last the storm broke: The massacre commenced by that of two Christians, who remained two days unburied. People went to the Grand Mandarins to obtain justice, but in vain. A day or so afterwards a village of over 4,000 Christians was attacked, and 300 were killed; 120 escaped to a neighboring village. From house to house we heard the most alarming news. The Mayor of our village visited the Christian homes and prohibited the people from leaving them. Some Christian women, fearful to die of starvation, insisted upon going to market, but they never returned home again, and the Pagan women came and told us that they had been beheaded. Two men escaped by swimming across a wide river; they came to me and told me their misfortunes. I could only weep with them. All the men of the village were decapitated, but the women and children were saved.

"On the 8th of March I was at Manh-son, a village on the coast. I sent two men to fetch me some things from the house of a native priest. They were seized and thrown into prison. I did all I could to obtain their release, but the only answer I got was this: 'When the army comes we will see what we can do.' On March 12th they were beheaded. I now fully understand the dangers which menaced me and the village I inhabited. I heard confessions night and day. The people came incessantly to prepare for death. These dear Christians, resolved upon following out the precepts of the church and the will of God, came at the risk of their lives. Fearing that I would not have time to hear them separately, they would throw themselves upon their knees and cry out together, 'Father, give us a general absolution; the wicked are there, and we shall perish.' They were pale and frightened, and shed torrents of tears. I was overwhelmed with sorrow, and could scarcely forbear weeping myself as I absolved them, and encouraged them to suffer with resignation. 'Father,' said they, 'we are determined to die for the love of Jesus. Pray for us, so that our sacrifice may be acceptable to God.' Many fled the village, and I myself, accompanied by a number of Christians, went off in a boat and put to sea, but a storm overtook us about two leagues out. 'It is glorious,' said I to the Christians who were with me, 'to die for God. What matter it whether we die by the sword or in the waves? Let us put our trust in God, and in the prayers of Mary Most Holy.' It was the evening of March 12th; we returned toward the coast as well as we could. The sea was much agitated, and we were in great peril. The next day it was calmer, and I was able to hear the confessions of some Christians who came out from the main land for the purpose of receiving this sacrament. Toward noon they said to me: 'Father, hide yourself; here comes a Pagan.' I hid myself as well as I could. This Pagan was a spy, sent by our enemies to deceive and ruin us. He said to the Christians on board our vessel: 'Why do you fly? Why go out to sea? You will perish in the waves; the sea is rough, and there is no chance of your escaping wreck. Remain here (we were close to land), or rather go ashore and return to your homes.' While this man was thus endeavoring to persuade us to return, an emissary of the Mandarin-in Chief was doing the same thing in the villages, bidding the Christians remain at home and not be frightened, for all would be well. This was a piece of devilish deception, for a little while after the Christians were all massacred. Two hours after the departure of this visitor we beheld six vessels filled with armed men approaching us. It was the enemy who was then swooping down upon us. We were terribly alarmed. Our anchor was not raised or our sails unfurled, and the assassins went about 400 yards off. The Christians began to recite the litanies and to cry out 'Jesus and Mary, save us.' The enemy was now about 200 yards away. We did all we could to set up our sails, and fortunately succeeded, and the wind drove us out to sea. The enemy, happily, had set out in fishing-boats, and our vessel was a good sailing junk, accustomed to sea voyages. They fired several times upon us but their balls did us no harm. Several other big boats full of Christians had by this time joined us, and we found a fleet containing about half the population of the village, and were soon out of danger, for the brigands became alarmed at the height of the waves, and returned to the shore immediately, leaving us in peace. From our vessels we could see the village in flames. Of course I do not know how many unfortunates perished there."

PHYSICAL PHENOMENA.

A Table Carried to the Top of a Tree by the Spirits.

DEAR BROTHER:—Since your valuable paper commenced coming to this city (introduced by Mr. J. B. Sawyer), several seances have been held in accordance with directions therein contained. Last night a circle was held at the residence of Mr. Sterling Johnson, a Methodist preacher of this circuit. A circle had been meeting there for some time, but no remarkable manifestation occurred until last night. The circle was composed of men and women of high respectability and piety, consisting of Bros. Sterling Johnson, Ostin Poppinnah, William Pinkney, Thomas Peterson, Harry Becket, and their wives, daughters and friends. This circle was formed at about 9 o'clock P. M. At 11 o'clock the large, round table, around which they sat, arose above their heads and lodged against the ceiling of the room. It then partially descended and stood in mid-air, between the floor and ceiling; then it gradually descended lightly upon the floor. Bro. Johnson then got upon the table, together with Mrs. Pinkney. The request was made that the table again rise, and in answer to this request, it stood between the ceiling and floor, with those individuals upon it, as before, until requested to descend.

But the most remarkable phenomenon remains to be told. When the table alighted upon the floor, and Mrs. Pinkney and Bro. Johnson had gotten off, the table passed through the door and lodged on the top of a huge oak tree, one hundred yards from the house, where it still remains, a constant curiosity to all who have witnessed the spot. This morning there were a hundred people around and about the tree. Great excitement prevails. The phenomenon has elicited much comment.

Fraternally,
THOS. PETERSON,
WM. PINKNEY,
HARRY BECKET.

Denton, Tex.

Press Comments on Late Publications.

STARTLING FACTS IN MODERN SPIRITUALISM.

A volume of five hundred and forty-two pages, elegantly printed, bound and illustrated, from the pen of Dr. N. B. Wolfe, of Cincinnati, has recently appeared, and is richly deserving the attention of inquirers as well as of confirmed Spiritualists. Facing the title-page is an excellent likeness of the author, engraved on steel; it is full of character, presenting a strongly-marked individuality, well developed both in emotional and the reflective faculties. It prepares us for the animated, never flagging and downright style in which the book is written. Dr. Wolfe does not mince or sugar his words. If he thinks a post is a post he calls it one; and he never, by way of courtesy, calls a goose a swan. No one can read this volume without feeling that the author is a veritable truth-seeker, brave, earnest, and grudging no amount of trouble in hunting down a sham or establishing a truth. One cannot help realizing that these traits, joined to good sense, mental alertness, and a proper amount of caution, give great value to his testimony, and produce on the reader's mind a corresponding impression of perfect sincerity, as well as of ability to cope with the truly startling facts he records.—*Banner of Light.*

SUNDAY QUESTION AND SELF CONTRADICTIONS OF THE BIBLE.—To the RELIGIO PHILOSOPHICAL publishing house, Chicago, we are indebted for a pamphlet entitled, "The Sunday Question." Since reading this work we have wondered on what particular passage of scripture Christians base their reasons for keeping Sunday holy. The early followers of Christ appear to have looked upon Sunday more as a holiday and day of rest, the same as the Catholics at the present time. The pamphlet before us appears to be an exhaustive work on the Sunday question.—*Weekly News*, Dennison, Texas.

Another Letter from Washington.

BROTHER JONES:—Will you kindly allow me space in your columns for a few lines? I do not intend to inflict much on you or your readers, but I desire to express my deep regret that Bro. J. C. Smith, should have so far forgotten what is due to me and to himself, as to render the unjust condemnation, based on perversion of facts, and unqualified falsehood, which appeared in his last letter. These are so plain to all who have been intimate with the history of the First Society of Progressive Spiritualists here, and with my relation thereto during its entire existence, that no further comments from me are needed.

I shall not enter into further correspondence on the subject.

JOHN MAYHEW.

Washington, D. C.

Heart Disease and Nervous Prostration Cured.

MRS. A. H. ROBINSON—DEAR MADAM:—It was ten days yesterday, since I began using the remedies you prescribed. I return thanks to you and all the agencies that assist you. I can say that I am a great deal better; my heart disease has not troubled me but very little since I commenced your treatment. All of my ailments are better. My nerves are very much better. My lungs feel very much stronger. I have not felt so well for years. I think by the time that I take up my medicine I will be well. I feel to thank you for your aid.

ELIZA E. NAUMAN.

Republic, Seneca Co., Ohio, May 11th, 1874

THIS WAS A SEVERE CASE OF KIDNEY DISEASE FEMALE WEAKNESS, AND EXCESSIVE HEMORRHAGE.

MRS. A. H. ROBINSON—DEAR SISTER:—It is with the greatest of pleasure that I write to inform you that I am in better health than I have been for over two years. I shall ever feel grateful to you for my restoration to health.

Yours in Truth,
SARAH L. FAIRCHILD

Laura, Ill., May 31st, 1874

SEVERE CASE OF INFLAMMATORY RHEUMATISM.

MRS. A. H. ROBINSON—DEAR SISTER:—We received your diagnosis and perscription in due time, but could not get it filled right away, had to send to St. Louis for it. She commenced feeling a change for the better Monday the 18th, ult. She has full faith that she is going to get well for she has gained right along. Her joint is so she can move the knee cap which seemed to be an impossibility three months ago. She can nearly straighten her leg, but has to use her crutches; yet she can make three or four limping steps without them, and she says her whole system is changing. That is about all I can tell you now. You can tell us how to proceed, if you think she needs more magnetized papers. Hoping for the best, I remain yours in truth.

S. D. FORD.

Chetopa, Labeth Co., Kansas, June 3rd, '74.

A Voice from Boston.

The first knowledge we had of Wilson's circular, was the reception of the following letter from Boston:

MR. S. S. JONES,—DEAR SIR:—I have just received a circular from E. V. Wilson, who has in it made charges against you and your JOURNAL, which I think are false. I knew him in Boston years ago, and he was anything then but a true man, as many said. Perhaps he has improved.

Yours Respectfully,
ASA FITZ & CO., Publishers of "Universe."

Meeting of Spiritualists.

The Central New York Association of Spiritualists, will hold their third meeting of the year, 1874, upon the 27th and 28th of June, at Waterville, Oneida Co., situated upon the Utica and Binghamton division of the Delaware, Lackawana and Western Railroad. Mr. Austen E. Simmons, of Woodstock, Vt., and others will be present to address the meeting. All friends of humanity and progress who desire to listen to the truth of the Harmonial Philosophy, are cordially invited to attend. The hotels of the place will entertain the people at the usual reduced rates.

WM. H. HICKS, Pres't., Delta, N. Y.
CARRIE SMITH, Sec'y., West Winfield, New York.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported, ...	$356 31
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Dr. Amanda Harthan, Ithica, N. Y.	1.00
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M. I. King, Williamsburgh, L. I.	2.00
S. D., Erie, Pa.	1.00
A. Friend, E. Hartford, Ct.	10.00

WE learn that Dr. J. K. Bailey has recently been speaking at Eddyville, Kirkville, Des Moines and Winterset, Iowa. Address him until further notice in care of this office.

Business Notices.

M. BECK, please give name of your post-office. You omitted to do so.

Canbarriger and H. Perrine send for JOURNAL but do not give address in full.

MRS. P. HAMILTON, please give your post-office. Will then comply with your request.

WM. A. BENTLEY, formerly of St. Paul, Minn.—can some reader inform us of his present address?

CORRESPONDENTS at Rockford and Beloit, report, that Dr. D. C. Dake has just closed a professional visit to those cities, which was unprecedented in its success.

PHOTOGRAPHS OF SPIRIT PAINTINGS, by Wells and Pet Anderson can not be supplied from this office at present—owing to the inability of Mr. Winchester to keep us supplied. We hope the delay will be short.

DR. CYRUS LORD.—In this week's issue will be found the advertisement of Dr. Cyrus Lord, a developing medium of remarkable powers. Dr. Lord is the father of those two very remarkable musical mediums, Anna Lord Chamberlain and Mrs. Jeanie Lord Webb. His success as a developing and healing medium is truly remarkable. Those who desire such professional services, will do well to give him a call.

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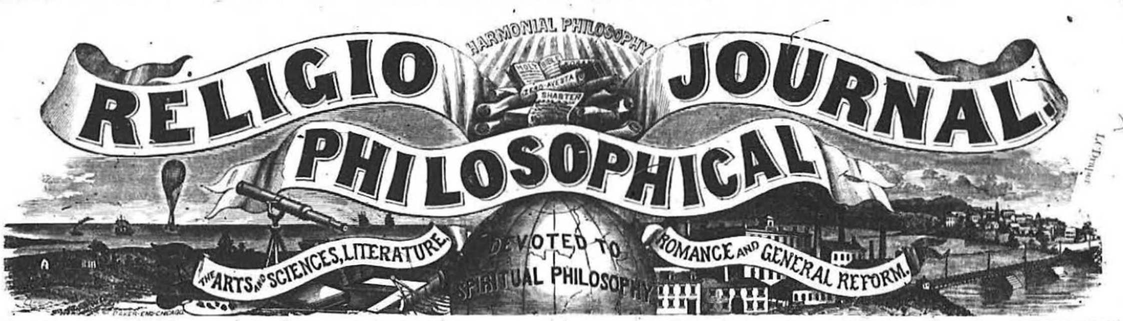
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VOL. XVI. | S. S. JONES, Editor, Publisher and Proprietor. | CHICAGO, JUNE 27, 1874. | $3.00 A YEAR, in Advance; Single Copies Eight Cents. | NO. 15.

PHRENOLOGY AND CHRISTIANITY.

An Address to the Clergy.

[EXTRACT FROM A LECTURE BY A. H. DARROW.]

Thirty-five years or more ago, Sir G. S. McKenzie, Bart., and F. R. S. L., said, "During the last twenty years, I have lent my humble aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of man (phrenology) establishing itself wherever talent is found capable of estimating its immense value." This language fitly represents the state of public sentiment in reference to phrenology at two different periods of its existence; and what shall we say of the present? That there is scarcely an individual of any intellectual eminence whatever, who denies, or seriously doubts, its truth, except it be those scientific pigmies and philosophical prodigies, who are so wedded to the venerable myths of the dark ages, so imbedded in incurable conservatism, and so blind to every ray of light that radiates not from them or their centres of pitchy darkness, that their shadows might well eclipse the fountains of religious truth, and affright the inhabitants of the gulf of darkness with their still more ebony hue.

Another eminent scholar, in testifying to the truth and value of phrenology, says, "When phrenology shall be duly accredited, it will be considered as the most interesting and surprising event in the history of human civilization, that the truth of its fundamental facts, should have been so long and so stoutly denied." But is there anything really uncommon or astonishing in this? Is it not the lesson of the ages, and the experience of all truth verified? It has ever been so with innovations in religion, science, or philosophy. Antecedent to the origin of Christianity, we find this principle of opposition to new truths exemplified in the religious difficulties in Asia, while the subsequent persecutions of Martin Luther, John Calvin, Michael Servetus and John Wesley, testify to the repugnance which religious teachers have manifested toward improvements in theological ideas; and what shall we say of science; science that has struggled from its very infancy against a weight of opposition and hatred unparalleled in the history of the world, while the wild philosophical (or rather unphilosophical) vagaries of the dark ages, have flourished like a green bay tree, undoubted and unmolested? Compelled by these facts, we are under the necessity of believing that tolerance of new and unpopular ideas is the exception, and intolerance the rule. Stimulated by these facts of undoubted history, I appeal to humanity in behalf of the future. The human race is not stationary. The discoveries and improvements of the past, will be eclipsed and forever thrown into the shade by the mighty developments of the future. The signs of the times, the progress of ideas, the increasing interest and perfection of the sciences, and the researches in the realms of the imponderable elements, clearly indicate this. And how shall these new scientific discoveries be received? Shall we scorn, ridicule and denounce each new idea or discovery, and imprison its defenders? This is the lesson we have received from the past, but let us heed it not. It has ever failed of its object, and only demonstrated the vile and contemptible character of its advocates, and the invincibility of truth though feebly sustained by the few. If truth is thus mighty, why fear to ground our weapons of warfare, and meet error upon its chosen ground of trial? If a new theory presents itself, and merely asks for a candid hearing and an impartial judgment, let it have them. If it is error, it will vanish like mist before the light of well-established truth. If it is truth, it will ultimately conquer anyhow, and we shall only add to our own ignominy by every railing accusation that we bring against it.

To phrenology, especially, are these remarks applicable. It demanded at the outset to be met and have its merits discussed upon scientific ground, and whenever and wherever it has been thus tested, it has conquered. Those individuals who have assailed it from other quarters, have indeed, succeeded in branding it with the imputation of being irreligious and heretical; but they have thereby only been throwing ashes in the face of the wind, and prostrating themselves at the very feet of those Infidels whom they despise. With chagrin they have witnessed the triumphal ascent of this noble science to its throne of security, whence their slander and persecution can no more disengage it than they can change the immutable laws of nature, whose perpetual evolutions teem with evidences of geological, astronomical and phrenological truth. Pious but thoughtless individuals have, in this very way, done more harm to the Orthodox religion, done more to shake the public confidence in the tenets and doctrines of the Christian religion, than Infidels themselves. They have repeatedly declared the doctrines of the Bible and Christianity to be opposed to, and irreconcilable with, the new science! But these sciences are now established beyond dispute, and their authority considered sufficient to establish any hypothesis whatever, that may be fairly deduced from them. And what is the result? Why, the Infidel steps forward, and says to the Christian, "See here, sir, by your own admission, these theories and inferences of science are incompatible with your religion. Now, sir, science is proved to be true and reliable; its theories are facts, therefore your religion is false." Is not this fair and honest induction? Have not Christians, by their blind and obstinate resistance of science, admitted much which they will have to retract? Have they not put a weapon into the hands of their opponents, which can be used equally well and effectively against them? Fighting against science is like blowing saw-dust out of a bottle—you think you are blowing its theories to the winds; but, in ignorance of the laws and facts with which you have to deal, you are only turning the tide of a resistless force, (against you) that has ever swept sublimely onward, regardless of the blowing and puffing with which unreasoning zealots think to stay its progress.

Phrenology

ASKS NO FAVORS

of the time-serving; it begs no crown from unwilling hands; it is well nigh victor already, and its laurels have been won upon a million battle fields. But it is strange that the same conflict must be waged over and over again; that every new discovery must struggle for ages against the hatred, scorn and contumely of innumerable perverse mortals, before it can receive the universal homage of mankind. Strange that men will not sometime learn that each new discovery is a divine fact, a pillar in the grand temple of Nature, than which a hundred Etnas will sooner crumble to atoms, a million Bibles be sooner washed seaward by the tempestuous billows of reform. Strange that passion and blind reverence has lifted brutes to the rank of omnipotent despots, and outlawed Nature's noblemen, because there were none capable of appreciating them or their works. Strange that the incomparable Galileo, must humble the majesty of truth by whispering in the ear of that silly, hideous, damnable old pope, the silly recantation, "I renounce the theory of the earth's rotation," at the same time that it was completing another one of its revolutions, carrying that almighty simpleton, the pope, with his host of dissenting cardinals around with it.

It may be asked, what is the phrenological cause or origin of this selfish opposition to new truth? It is the effect of strong animal organs, especially combativeness, combined with large firmness and self-esteem, and a feeble intellect. The three organs I have mentioned blind the mental vision by forcing the intellectual faculties to adhere strictly to old forms of thought and the absurd conclusions which our forefathers founded upon nothing, and handed down to us—good for nothing. Whenever you find a thorough bigot in your town or neighborhood, you will find his firmness, self-esteem and combativeness to be larger than his intellectual organs, which latter are held in check and controlled by them. As their opposition is not the result of intellectual conviction, we may expect the reasons which they urge in support of their old notions to be the most vague and inconsequential.

One of the most eminent of Galileo's opposers, when asked the cause of his opposition, wrote in reply to the Grand Duke, of Tuscany, that he objected to the existence of an

EIGHTH PLANET

in the heavens, because its existence would be an open violation of what he calls the law of the number seven, which he says will render our times famous in the history of the world's knowledge and which can not be discarded without endangering the very foundations on which all true philosophy is based; for says he "seven are the metals, seven the colors, seven the tones of music, seven the days of the week, and seven the mortal sins." "Now," says he "if we increase the number of planets, we should, in consistency, increase also the days of the week." And he closes by declaring these to be his reasons for declining Galileo's offer to allow him to look through the telescope and see for himself.

This is equivalent in importance to the profound metaphysical questions which the medieval philosophers so frequently discussed, one of which was, as to how many angels could dance on the point of a needle.

SCIENTIFIC DISCOVERIES.

Viewed superficially, the relation subsisting between science and religion, is that of enmity. Religious devotees have never been scientists, and, being unduly inflated with the idea that they possessed the whole truth, they have ever unhesitatingly lent their aid and influence to the suppression of scientific discoveries. This hostile attitude in its turn aroused the suspicions of scientists, that, as one truth could not oppose or contradict another truth, and as science was demonstrably and emphatically true, the Christian religion must consequently be false. Hence they were constrained to abandon their belief in the doctrines of Christian theology, and avow themselves Atheists. This defiant position of theirs to current religious ideas, only added to the vindictiveness of an opposition that has darkened the pages of all human history, and caused the sea of human life and character to boil and seethe with ferocious hatred of the good and the true. Added to this, the corruptions of the church elevated shrewd tyrants to the rank of mediators between God and men, and delegated to popes and prelates the right to assassinate the defenders of learning and virtue, and trample upon, desecrate, and attempt to crush—as a man would crush a vile worm—the sacred and divine truths of nature, whose rumbling echoes roll along the dismal ages from primeval chaos to futurity, whose majestic billows rise higher than the heaven-bedewed summit of Chimborazo, and whose emblems of freedom and purity, of liberty and equality, shall ultimately float from earth to skies.

The seven

VIALS OF WRATH

has been poured out, and science has in the meantime arisen to so magnificent a stature as to challenge the admiration of the world, and enable our religion to burst in the sunshine of its borrowed radiance, while theology submits, with as good grace as possible, to its dictations.

Having adverted to the facts of this warfare between science and religion, and traced its results, lets us now inquire into the necessity and justice of the affair.

It would seem that the impetuosity and ardor manifested by persons in the defence of their belief, is not always a measure of their confidence in its truth. This is, or has been, pre-eminently true of theologians. As Geo. Combe says, they seem to regard religion as as a pyramid resting on its apex; and you see the bishops and parsons on one side, the deacons on another, and the laymen on a third, straining themselves to keep it up, all seeming to think that if they were to withdraw their support, it would fall into a thousand pieces.

But when you see, by means of Phrenology, that religion springs from the human faculties as wheat springs from the soil in which it has been sown, you perceive religion like a Pyramid on its base; you feel the utmost confidence that it can never be shaken, much less overthrown, and that to attempt its destruction would be like pushing against the everlasting rocks. A knowledge of the human faculties would teach men that from the different degrees of developement of the various feelings have the various sects arisen. From veneration arises the tendency to adore; from wonder the tendency to dwell on the astonishing and supernatural; from hope brilliant anticipations of the future; from ideality love of the perfect and beautiful; from conscientiousness the love of justice; from benevolence the love of goodness and charity.

Now religion appears to me to be still in the chaotic state; the existing interpretations of scripture have been adopted in much ignorance both of external nature and the human mind.

The interpreters have assumed each his own mental constitution as the standard of nature, and as they have been variously endowed; they have interpreted the scriptures in such a way as to gratify their predominant faculties, instead of in accordance with the true philosophy of man. As men become more enlightened, they will perceive that they have been contending principally about minor points. They will learn to distinguish what is essential for what is unessential. They will become more charitable and more united in the bonds of amity and love. There is now a state of transition which occasions those who perceive not the true state of things to feel particularly uneasy; they imagine that the ground is passing away from under them. Many existing interpretations do indeed totter; but let not the most timid fear. These tremblings will merely shake off the errors which adhere to Christianity, obstruct its progress and impair its usefulness (Comb's Lectures).

IF PHRENOLOGY BE TRUE,

religion is something natural and universal. It is in man as a natural attribute, and flows out from his moral nature as legitimately and irresistibly; as words flow from the exercise of language, or the reiteration of facts from the exercise of memory. Instead of viewing it in this light, however, theologians have too frequently been apprehensive that because science disclosed the fallacy of the existing interpretations of scripture, it must necessarily strike at the root of religion itself. The Pope thought in 1600 if the world revolved like a ball, he must give up the Bible. Protestants thought in 1800 if Geology was true, no confidence could be placed upon revelation, and for the last eighty years we have been told that if Phrenology is true, we might as well drop religion at once. This notion, too, will pass away, and your theological instructor in the future will assure you that these sciences are all in perfect harmony with revelations.

No sensible man to-day thinks of discarding religion because of the world's diurnal revolutions, or murdering his neighbor because he finds himself to possess a goodly development of the phrenological organ of combativeness. Phrenology as surely sustains and upholds true, sensible religion as the tiny, fibrous stalk sustains the beautiful flower, and the blooming rose is no more an outgrowth of its stem than religion is an outgrowth of veneration; the blushing tulip no more droops it quivering head in adornation of Venus, than the moral, religious, and esthetic faculties were designed to venerate the good, the pure, the beautiful and the true, whether these qualities be worshiped under an imaginary ideal, imbodied in the Christian's God, or, as attributes of humanity alone, and if these

HIGHER FACULTIES

of our nature are too weak and feeble to enable us to rise to an appreciation of the principles of moral rectitude; if moral and intellectual responsibility is not sufficiently grasped and comprehended by us on account of deficient conscientiousness and intellect, and if the sublime scenes and divine revelations of nature do not strike and cause to vibrate a responsive and sympathetic chord of our innermost being; if excessive combativeness makes us quarrelsome; predominant destructiveness implacable as an enemy; large acquisitiveness, selfish and stingy; if our large secretiveness makes us hypocritical and deceitful; large alimentiveness gluttonous and intemperate; excessive approbativeness vain and foppish, lovers of tight boots, pestiferous cigars, and other auxiliaries of fame and distinction, it should be our study to reduce the activity of the latter faculties, and bring into action the higher faculties of our natures—in short, if our moral faculties are too small, and our propensities too large, we should cultivate the former and restrain the latter. This is science; this is religion. It is the end aimed at by all religions which have the good of man at heart, and is the essence of true religious ethics reduced to the simplicity of a science. It is claiming but little for phrenology, therefore, to assert, in the language of that distinguished author, Horace Mann, that it is the "handmaid of religion."

Phrenology does not deny the

ACTUALITY OF RELIGION,

but proves its existence from the corresponding sentiments in human nature. It does not oppose or contradict the principles of true religion, but aids, enforces, expands, and unfolds them. It does not nullify the precepts of your moral code, or trample under foot the symbols of your religious ethics, but it purifies the former and exalts the latter, by the ennobling influence of nearer and diviner comprehensions of the grand temple of all truth, so feebly foreshadowed in the remote past; more fully and more magnificently revealed by such new utterance of the infinite spirit of nature, and destined to circumscribe the humanity of the future; its pillars the sciences, its indwellers humanity, its dome the eternally invisible summit of human progress.

Instead of

ATTACKING RELIGION,

phrenology purifies the fountains of the religious emotions, and allies itself with every ameliorating scheme of the human intellect. We, then, as advocates and defenders of phrenology would be considered as friends and not enemies to the cause of religion.

It may, however, be well to make a distinction between the real and fancied relations of science and religion. The real and natural relation is one of harmony, reciprocity, and mutual interdependency, while the apparent or fancied relation is that of enmity and opposition. There is also a distinction to be made between the true religion and the false. The religions of the past have not been founded upon truth, for, as the poet Miller says, "True religion

Is always mild, propitious and humble,
Plays not the tyrant, plants no faith in blood;
Nor bears destruction on her chariot wheels,
But stoops to polish, succor, and redress,
And builds her grandeur on the public good."

And in proportion as our theological and religious ideas harmonize with, and are built upon, the certain deductions of science, in that degree we approximate toward the true religion.

What a multitude of religious sects to-day inhabit the world; and what crimes and enormities are perpetrated under the cover of the sacred mantle, and for the maintenance of sacerdotal authority!

Science is infallible; religion is not! Go to any scientist on the globe, and ask him what is the

CHEMICAL COMPOSITION

of any specified compound substance, and you will receive the same answer. Interrogate all the physiologists of earth as to the number of bones, muscles, and tendons of the human frame, and the response will be the same. Question all the astronomers of earth as to the number and movements of the heavenly bodies, and you will receive a uniform reply. But ask the religionists of earth concerning the dogmas of what they conceive to be the true faith, and the number of replies is endless. Take us to Turkey and we find only Allah and Mohammed held up as objects of worship; in China it is Confucius; transport us to India, and the balmy breezes whisper only Brahma and Gotama. It is folly to assert that any system of religion is infallible. Science alone is infallible, and religion, to be infallible, must be an outgrowth of science. Superstition in connection with religion is almost universal. It exists among the civilized and the uncivilized. With the latter it tortures the body, and destroys life; with the former it shackles the mind and dwarfs the intellect. Religion is to the moral faculties what science is to the intellect—both its product and guide. Science is a result of investigation and thought; yet it is also a guide to knowledge. So religion is both an outgrowth of the

MORAL FACULTIES,

and an incentive to their exercise. When religion is made to encroach upon the domain of intellect, and favor its priest-ridden dogmas to the exclusion of modern science, it is as false and improper as if the intellect should strive to smother the moral and religious instincts, because those instincts and functions are supposed not to be in harmony with its deductions. Religion is true, and science is true; and they are in harmony; and as the science that would overthrow religion is not science, so the religion that would overthrow science, is not religion.

The practice of religion has always, and necessarily, been associated with erroneous ideas, which, while they formed and kept alive the religious sentiment implanted by Deity in our constitutions, still require to be modified to adapt them to the demands of the more cultivated, expanded, and enlightened intellects of the age. Not that religion has not advanced, but it must advance still further, and it is fast doing it.

Man is a

CREATURE OF LAW.

He is subject to the action of inflexible and invariable laws, over which he has a limited control, but whose nature and applicabilities he cannot alter, and whose penalties he cannot avert; yet, strange as it may seem, there are thousands in our midst who, for the better maintenance of their peculiar religious views, and to scare people into a recognition of them, most absurdly propose to abrogate those laws by pronouncing every penalty of infringed law, a sign of the disapprobation of an over-ruling God, or a mysterious and wonderful dispensation of his providence. Thus they are stifling the weak promptings of their intellectual fountains, and easing people's consciences of a load of just remorse, when they might be better employed in endeavoring to ascertain the nature of the laws they have violated, and the way to avoid their penalties.

A little girl goes to a festival in the cold season of the year, dressed as the devotees of fashion dress their children, with quite insufficient clothing, and the legs bare from the knees downward. While there she loads her stomach with candies, nuts, raisins, and ice cream enough to kill any animal, but a human. She goes from a warm room out into the cold air, and her system, already prostrated by stomachic indulgence, receives its death shock, a fever sets in, which sends her to an untimely grave.

"Ah!" says the Christian minister, "what a

MYSTERIOUS DISPENSATION

of providence. Did she belong to the church? Was she baptized?" And he improves the opportunity by preaching a sermon over the dead body, warning his hearers to avoid—what? Exposure? Gluttony? Colds? Night revelries? No, none of these, but a hell, to which he solemnly consigns the unconverted unfortunate, whose ignorance of the natural laws are directly attributable to the false ideas imbibed from such preachers, and such funeral sermons. If people must die of reckless disobedience of the laws of health, and ministers will confirm and countenance such ignorance and misconduct, better procure a physiologist to inculcate correct hygienic principles and save the lives of the remaining members of the family, and of the human family in general, than to trouble ourselves about condemning the dead, whom God (or nature's laws) will gloriously judge in proper time.

Such ignorance concerning the physical, mental, and moral laws, is very common, even in our own day. When the steamship Stonewall was burned by the ignition of some straw into which a casual smoker had dropped a lighted match, a minister in St. Louis announced, (whether upon its merits of a personal revelation or not, I don't know), that the calamity was the initial one of a series of

DIVINE JUDGMENTS

upon the world for the crime of smoking. Regarded in one sense, it may, indeed, be taken as a warning; but it is no more in judgment than the accidental escape of the same fate by other vessels, through the failure of the fuel to ignite. Besides, what justice would there be in punishing two or three scores of innocent men, women and children, for the sins of one man, and he a loafing smoker? It will not suffice to quote the prediction that "the innocent shall suffer for the guilty." If God is able and designs to punish by a miracle, he can easily manage to spare the innocent; and if he punishes only by and through the operations of the natural laws, then there can be no such things as special providences or special judgment, in the implied sense; for, under the natural laws, providence kindly dispenses all rewards, and inflicts all remedial punishments, with unerring certainty. It was to the dissolute, abandoned drunkard, and reckless squanderer of the vital energies, that the Scriptures refer in the words, "The wicked shall not live out half their days." And it has been my good fortune to observe, what general experience and statistics fully confirm, that Christian people are so far from being exempt from this charge that early mortality is excessively common in the

FAMILIES OF CLERGYMEN,

and equally great, if not greater, among Christians than among outsiders. From these facts it may be fairly inferred that people do not secure health in reward for their piety, but as a result of obeying the physical laws; and that the sooner ministers avail themselves of the interdependency of the physical and moral laws, by exhorting people to become healthy, in order that they may be truly religious, the sooner will success crown their efforts to save mankind from the miseries and misfortunes under which they suffer.

It is folly to tell people of their depravity, unless we supply a remedy; and in such cases, no remedy is so efficacious as the restoration of the body to a state of perfect vigor and elasticity of all its functions. Then, when that is attained, phrenology provides us with a classification of the human faculties, and directs us to their restraint and exercise, as the fundamental plan whereby to perfect and improve our own characters and those of other human beings under our care. Religion, as it is preached to-day, is enveloped in many a

SHADOWY MIST

which allows but feeble glimmerings of its divine effulgence to radiate out into the world; but when it shall be wedded to science, and thereby widened to the scope of the mightiest philanthropic power of the age, its light will dazzle the eyes of those whose mental and moral visions are weak or unprepared for its contemplation. It will illuminate the farthest corners of the earth, and lose none of its brilliancy by the shadows which its past errors have thrown upon it. Science and religion are truly sisters. Neither can be fully or properly taught without the other. Science without religion is cold and uninviting. Religion without science fails to grasp the entire problem of human happiness, and soon degenerates into superstition. While neither is perfect, they are not really antagonistic, but each is capable of being wielded in defence of the other.

Let ministers preach more science, and let scientists teach more religion; and we shall soon behold the world redeemed from all impending dangers of tyranny, strife, bloodshed and anarchy, and the same genial heat that resuscitates and energizes cold and lifeless

[CONTINUED ON EIGHTH PAGE.]

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

Letter from a Deceased Person to His Friend on Earth, upon "The Link that Exists between Spirits and those whom they have Loved upon Earth."

LETTER VI.

(From the *Spiritualist*, London, Eng.)

My well beloved, there exist imperishable links between what you call the visible and invisible worlds, and there is incessant communion between the inhabitants of earth and those of the Spirit-world who know how to love; thus there is a continuous reciprocal and beneficent action of these worlds one upon the other. In meditating upon and analyzing this idea with care, you will recognize more and more its truth, necessity, and holiness.

Do not forget, Oh, brother on earth! you live visibly in a world that is for you as yet invisible. Do not forget that in the world of loving spirits your friends will rejoice over the increase of your pure and disinterested affection. We are near you when you believe us far away; never can a loving being be isolated and alone. The light of love pierces the darkness of the material world to enter into a less material world.

Loving and luminous spirits are ever around affectionate and radiant natures. The words of Christ are literally true: "Where two or three are gathered together in my name there am I in the midst of them." It is also undoubtedly true that we can afflict the Spirit of God by our selfishness, and rejoice the Spirit by our true love in the deepest sense of these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." You loosen by egotism, and bind by charity; that is to say, by love. Nothing is more clearly understood in heaven than the love of those that love on earth; by love you approach us, and you separate yourselves from us. Nothing is more attractive to the happy spirits belonging to all degrees of perfection than the affection of the children of earth. You, that are still mortal, can by your affection make heaven descend upon earth, and you can enter joyously into a far more intimate communion with us than you at present can conceive, if your souls are opened to our influence by the spontaneous feelings of the heart.

I am often near you, my beloved one! I love to find myself in the sphere of your light. Permit me to address you still further in confidence. When you are angry, the light which radiates from you becomes darkened; then I am forced to turn away and to withdraw from you, for no loving spirit can endure the darkness of anger. Lately I was forced to leave you, you were lost to sight, so to speak, and I approached another friend, for the radiance of his love attracted me. He prayed, shedding tears for the members of a family, fallen for the moment into the greatest distress, and who he was at the time unable to succor. Oh, how his earthly body appeared to shine! He seemed surrounded by a dazzling light; our Lord approached him and a ray from His spirit essence pierced this light. What happiness for me to be able to plunge into this atmosphere, and strengthened by this spiritual influence to be enabled to inspire Him with the hope of speedy help! He seemed to me to hear an inner voice saying to him, "Fear nothing, believe, and thou shalt taste the joy of being able to sooth and aid those for whose welfare you have just prayed to God." The man arose filled with joy by this answer to his prayer, and at the instant I was attracted towards another radiant being, also engaged in prayer. It was that of a pure virgin who addressed the Lord, saying, "Oh, God, teach me to do good, according to Thy will on earth." I was able to influence her, and I dared to inspire her with the following idea: "Shall I not do well to send to the charitable man that I know of, a little money that he may be enabled even to-day to employ it for the benefit of some poor family." She received this idea with a child-like joy, she took it to her heart as she would have welcomed an angel from heaven. This pious and charitable woman then gathered together a considerable sum, and sent it with a touching letter to the address of him who had just prayed for power to help the poor family, who arose from his intercession for help with tears of joy and filled with a profound sense of gratitude to God for having so speedily answered his supplication, scarcely an hour having elapsed between the prayer and the answer to it. I followed the man, myself enjoying supreme delight, and fully entering into his increased happiness. He arrived at the house of the poor family. The pious wife said to her husband, "Will God have pity upon us?" "Yes," he replied, "God will have compassion upon us, even as we have had pity upon others." On hearing these words, he who brought the mony was filled with joy, and opening the door (almost suffocated by emotion), he said, "Yes, God will have compassion upon you, even as you have had compassion upon the poor, and here is a pledge of the mercy of the Lord. God seeth the just, and heareth their supplications." All the actors in this touching scene shone with a brilliant spiritual light, and when after having read the letter, they raised their eyes and arms towards heaven, masses of spirits hastened to approach from all parts. How we rejoiced together, and embraced one another, praising God and blessing all, becoming more perfect in the holy atmosphere of love.

Again your light shone forth, and I was enabled to approach you. You had done three actions that gave me the power to draw near you and to rejoice with you. You had shed tears of shame for your fit of rage, and being seriously grieved, you had reflected on the best means of controlling your temper; you had sincerely asked pardon from him you had offended, and you were seeking for some means to please him.

This brought back calmness to your heart, vivacity to your eyes, and light to your body. You can judge by this example if we are always well informed of what the friends we have left upon earth are doing; you can see how much interested we are in their moral condition; you ought also now to comprehend the links that bind the invisible to the visible world, and understand that you can give us happiness or pain.

My well-beloved, you should ever bear in mind this great truth, that a noble and pure love is itself its greatest recompense, and that the joy of heaven is but the result of a more exalted sentiment; you should, therefore, hasten to purify yourself and eschew all selfishness. Henceforth I can never write to you without referring to this subject. Nothing is of value without love. Love alone possesses the clear-sighted glance that sees justly, and penetratingly distinguishes what is worthy of being studied, and that which is eminently true, divine, and imperishable. In each mortal and immortal being, animated by a pure love, we see, with an inexpressible happiness, God himself reflected, even as you see the sunshine gleam in each pure drop of water. All those who love on earth, even as in heaven, are one in sentiment. It is on the degree of love that the degree of our perfection, and of our interior and exterior happiness depends. Your love regulates your intercourse with the spirits who have left earth; it governs your communion with them, and the influence which they exercise over you; it establishes their intimate connection with your spirit. In thus writing to you, a sentiment of provision which never deceives me, tells me that at this moment you are in a highly spiritual state of mind, because you are contemplating an act of charity. Each of your actions, of your thoughts, bears a particular stamp, instantly felt and understood by all disincarnated spirits.

May God be with you!

I have written you this the 16, xii. 1798.

THE ROYAL INSTITUTION.

Professor W. Rutherford, M. D., delivered the second of his course of six lectures on "The Nervous System," at the Royal Institution, Albemarle street, on Tuesday last, and illustrated his remarks with several experiments on the living nerves of frogs. Chloroform had been administered to the frogs, so that they felt no pain.

Dr. Rutherford said that the positive pole of a galvanic battery lowered the excitability of a nerve, whilst the negative pole increased it, and he proved this by experiment, although not without difficulty; in reference to these difficulties he remarked that variable conditions were incidental to physiological experiments, it being always impossible to know beforehand the precise condition of any animal tissue, for which reason neither physiology nor medicine could ever become an exact science. He then proceeded to explain the nature of the action of various drugs upon the nervous system, and stated that hemlock, the poison with which Socrates was killed, lowered the excitability of the terminations of the nerves, where the nerves came into contact with the muscles and other organs, so that they then lost the power of stimulating those organs to action. Why hemlock should act thus upon the ends of the nerves was not known. Belladonna had a like power of paralyzing the ends of the nerves; there was one nerve through which impulses were continuously sent down from the *medulla oblongata* to check or rein in the action of the heart, consequently, when the lower end of this nerve was paralyzed by belladonna, violent action of the heart was set up. Nicotine, the active principle of tobacco, would produce palpitation of the heart in the same way. Calabar bean had exactly the reverse action; it would check the action of the heart; belladonna and Calabar bean could be used to neutralize the action of each other. Strychnia acted upon the spinal cord, and its tendency was to produce tetanus. Chloral is now much used to give sleep to nervous persons; chloral and chloroform suspend the excitability of a portion of the brain, sleep being the result. Deficient nutrition increases nervous excitability, and then loud sounds, bright lights, or pain, have a disagreeably strong influence over the sufferer. Nervous people are annoyed by slight things, they are generally irritable, and not very steady, and nobody knows exactly what they will do next. The velocity of the motion of nerve force was very slow, not faster than a bird could fly or a stone could be thrown, and its speed varied somewhat with varying conditions; at low temperature its speed was very much diminished. Electricity passed with different velocities through different conducting wires; in one experiment its speed was 87,500 miles per second, hence it was infinitely more rapid in its motion than nervous energy. Electricity would pass freely along a frozen nerve through which nerve energy would not pass at all, and this he believed to be absolute proof that nerve force was not electricity; the nerve was not killed by being frozen, for it would recover its vitality afterwards.

SPIRITUALISM IN FOREIGN COUNTRIES.

The May number of the *Revue Spirite* contains an account of a most successful seance, given with Mr. Williams as medium, on the 23d April, in Paris, at the house of M. le Veh, 26, Avenue des Champs-Elysees, in the presence of eighteen persons.

The company present having refused to tie Mr. Williams to his seat, he was placed on a sofa in a recess, before which hung a curtain of very slight texture. In a few minutes John King issued from the cabinet, bearing his mysterious lamp, which he passed up and down his face, that his features might distinctly be seen by all present. Mr. Gledstanes then introduced him to Mr. Leymarie, whom John invited into the cabinet, and who testified, to the satisfaction of the assembled company, that he had seen the medium lying entranced upon the sofa, while the spirit passed the lamp over his sleeping form.

After an hour's conversation, during which John was seen by the light of his lamp to rise to the ceiling, he gave the parting word so well known to all frequenters of the Lamb's Conduit-street seances—"God bless you"—and retired behind the curtain. While he was in the midst of the table (as the writer expresses it), Mr. Williams was heard coughing in the cabinet, in tones at least an octave higher than those in which the spirit was at that moment conversing.

On the 3rd March last (the fifth anniversary of the passing away of Allan Kardec), three hundred persons, including Mme. Kardec and delegates from all the Spiritualist circles of Paris, assembled at the tomb of the founder of French Spiritualism, where, after crowns of *immortelles* had been deposited, discourses were pronounced by various speakers in praise of the "Master" amidst much enthusiasm.

In Madrid, also, the anniversary was observed with much ceremony. At a meeting of one of the societies, papers were read and poems recited, composed for the occasion, expressing admiration of the great Spiritist, and devotion to his teachings.

Spiritualism in Spain seems to be in a very flourishing condition, judging from the number of active centres and from the journals in circulation. No less than five of these are regularly advertised, published respectively in Madrid, Seville, Barcelona, Alicante, and Murcia, besides two in Mexico, also in the Spanish language. Much interest in the subject of Spiritualism has been created by an inspirational work entitled, *Pages de deux existences et pages d'outre-tomb*, written by a young medium, a member of the Spiritual Society of Saragossa. The founder, and some time president of this society, was a former Minister of State for War, General Don Joaquim Bassols, of Maranosa.

The president of the Spiritual Society of Madrid is M. le Vicomte de Torres Solano.

The *Revue Spirite* contains a photographic portrait of the spirit-photographer of Paris, M. Buguet.

The editors of *Psychic Studies* continue to present their readers with copious extracts from the *Spiritualist* and from the writings of Messrs. Crookes, Wallace, etc. Dr. G. C. Wittig writes thus on the subject to the foreign secretary of the National Association:

"You will see how largely we have laid your scientific writers on Spiritualism under contribution in our journal, and I need hardly say how deeply we are indebted to them. Not that we are here without witnesses to the truth, but the importance of their evidence sinks into insignificance in the presence of the searching investigations of English men of science. It is only from the scientific and skeptical stand-point that we can force our ship's screw through the density of German ignorance on this subject. You, however, will be able to read between the lines, and to follow the thread which will lead you through the labyrinth of our seemingly opposing tendencies."

CONDITIONS INFLUENCING WRITING MEDIUMSHIP.

SIR,—May I be permitted, for the information of your correspondent "Mentor," to say that I have satisfied myself, beyond all question, that it is not necessary that the medium should know anything of the subject about to be communicated, nor is it necessary that he should know even the rudiments of the language in which the message is given. Further, I am of opinion that it is not necessary that the controlling spirit should have been able either to read or write, piror to its departure for "the higher life."

My reasons for holding this opinion are that the spirit of my child, who died on her 7th birthday, and whose identity has been fully established, has influenced adults (in and out of the trance), as well as her little brother, five and a half years old, to write messages to us of a childlike and affectionate character, she herself being, from an affliction, unable, at the time of her death, either to read or write, while her brother has only just learned his alphabet, and can spell words of two or three letters at most.

Throughout the communications given by each of the mediums there is the same independent internal evidence of truth and identity, one great peculiarity being that all letters formed with a "bowl" and an up or down stroke, are written from left to right, or, as we should say, backwards.

During the time my little boy writes, he talks to us freely of the thousand and one things that a child only could think of.

There are two kinds of writing mediumship—impressional and automatic. In the former the medium is conscious of each word as it is being written; in the latter he is not conscious of it. In impressional writing the spirit operating has only an imperfect control over the muscles of the hand. He imparts to the medium the idea he wishes to convey, and the medium's hand more or less accurately expresses it in writing. It is true the medium is conscious of the words as he writes them; but he feels an impetus given to his hand not his own, and occasionally writes the first letters of words before he is conscious of the words themselves. The mind of the impressional writing medium, during writing, is rather active than passive; not that he is consciously framing sentences, or straining for ideas, but is excited through influx of ideas. The automatic writing medium, on the contrary, is altogether passive, so far as relates to the subject matter given through his hand. It would appear, in the case of the latter, that the controlling spirit can guide his hand as he pleases, without imparting to him the ideas he wishes to express. Automatic mediumship is related rather to the physical than to the mental manifestations; and the impressional to the mental rather than to the physical.

The more a medium developes impressional writing, the further he gets from automatic mediumship. The converse of this, however, does not necessarily hold good, for the more we exercise mediumship of any kind the more impressionable we become to spirit influence. The better test medium is the automatic writer, for through him the spirit can express himself in his own words, whilst the impressional medium obtains only general ideas. Thus, through the latter, "sun," in the mind of the spirit, might be written "light," "black" "darkness," and so forth, but through the former the words "sun" and "black" themselves could be written.

Through the automatic medium alone are spirits likely to give tests of names, unless the medium be familiar with the words desired to be written. For instance, the proper names White, Black, Miller, Blackman, and all others having corresponding general ideas and already existing in the mental repertory of the impressional medium, might be more or less correctly written through him. There would always, however, exist the possibility of the idea Blackman being rendered nigger, sweep, etc.; Baker—some particular baker, as Brown or Buzzard, the medium's baker, and so on.

With an impressional writer the efforts of a spirit are confined to the mental stock-in-trade of the medium. If there be not the type to set up any particular idea, then the nearest approach to it which the material at disposal will furnish must be resorted to. And, moreover, the spirit's work is at any moment liable to be destroyed by the medium himself calling into consciousness any word or idea at variance with that set up, or about to be set up, by the spirit.

It thus appears that impressional writing mediums are more likely to give descriptions, the matter of conversations and the like, as tests, than anything more precise or singular. By writing mediums is meant here those only who feel their hands moved to write, not those who wait for impressions, and having found them, consciously and of their own will, make a note thereof.

The question remains, How may impressional writers acquire automatic mediumship? The answer is, by refusing to write by impression; by sitting regularly alone; by getting the mind into as passive a state as possible, being quite indifferent as to the matter about to be written. Inasmuch as the success of a spirit's attempt to write what he wishes, depends upon his own power of guiding the medium's hand whithersoever he pleases, and inasmuch as the hand is more easily moved to produce some letters than others (for instance O than K), it follows that a spirit before he can converse freely through a writing medium must be able to write by his hand all the letters of the alphabet with equal facility. The first step then for an individual to take who is desirous of cultivating automatic writing should be to encourage the spirits to practice the alphabet through him, writing the letters forward and backward. The process of development in most persons must be so tedious that, apart from the difficulty for the medium of having the patience to sit time after time without obtaining any intelligible messages, the operating spirit, unless conscious that his instrument is determined to persist in his development as an automatic writer, could scarcely be blamed for growing tired of the task of mastering the A B C, when by resorting to the impressional method of communications he would probably hold a pleasant conversation, accurate enough for ordinary purposes, with his friends in the flesh. For that reason then that development in mediumship is oftentimes a slow and laborious process. Spirits require great encouragement at the hands of would-be mediums to undertake of two methods of communion the more difficult one.

A SEANCE WITH MR. MORSE IN MANCHESTER.

Perhaps it may be interesting to your readers to have a short account of an agreeable evening a few Manchester Spiritualists spent in discussing the following questions of interest:—

Mr. Morse's guide first delivered a short but very interesting address upon the Darwinian, the scientific, and the religious theories of the origin of the human race, in which the speaker professed to believe that they might all be considered to contain some truth, but that none of them were *per se* satisfactory. The Darwinian theory, he said, was perfectly true so far as regarded the origin of the physical nature of man, but failed utterly to account for the spiritual element—the origin of that element in man which distinguishes him from the animal. The spirit Tien contended that at that period in the development of animal life on this globe, when the human species had become as regards the body so highly developed that the latter became capable of being the receptacle of the spiritual principle, that the latter was then "inspired" from the Spirit-world, and thus a sort of creation actually did take place, and that this inspiration of the spiritual principle, which has since continued to manifest itself on earth, took place in different parts of our globe about the same time. Thus he accounted for the variety of race, black and white; a distinction which no heat of sun or its absence could alone ever have produced. In reply to a question, he stated that beings were sometimes even now born of men, whose bodies were not sufficiently developed to render it possible for them to absorb this spiritual principle from the spirit world, and they were accordingly known as hopeless idiots—mere animals, in fact, who could never preserve any individuality or identity hereafter. He differed from Andrew Jackson Davis in the belief that the human race was originally black, or was the result (spiritually) of a gradual evolution of the spiritual principle although he did not mean by any means to say that men were not much further advanced in spirituality than formerly.

Diseased and Weak Spirits.

We have often stated that the spirits who are living on the earth are in the same state of suffering and weakness as they were when in mortal forms.

We have recently seen a book published by Josiah A. Gridley in 1854, in which the author gives some marked examples.

In a dialogue between him and the spirits the following occurred:

"Some time ago you spoke of sickness among you; what did you mean by that?"

"We wish to let you know that the spirit, as well as the body, is often diseased in your world; and that a change in locality does not at once cure it."

This answer surprised me very much. Hence I have tested it as closely as I was able. The testimony of every spirit consulted has been uniform, and goes to establish the above statement. I first enquired of my son whether he did not enjoy as perfect health now as if he had possessed a finer constitution while on earth? He answed, "No."

"Do you suffer pain?"

"No—I did not on earth, you know."

"Is it mere weakness?"

"Yes, I tire sooner than many of my companions; and hence require more rest."

"Neighbor Strong—you died of pulmonary disease?"

"Yes."

"Did you suffer from your lungs after you left the body?"

"Certainly I did. And though it is now twenty years since, I am still shorter in breath than if my lungs had always been sound. I enjoy what I call good health and sound lungs; but it would put me out of breath to travel with friend Bryant, as fast as he could go with ease."

Another friend who died of the same disease, told me that the spiritual lungs sometimes nearly consume with the natural, and have to form anew, after the spirit is released from its outer covering,—which requires time and not unfrequently a long time.

On one occasion an interesting and intelligent member of our circle called for a very dear spirit friend, with whom she had spent much time, and whose funeral she had two or three days before attended. But she could get no response. Upon inquiry of a deceased sister of the departed one, she was answered, that M. was not able to come, (the distance was about twenty miles from the place of her death),—that within a week she thought she would be able, when she promised to accompany her. This promise we believe was fulfilled—the sister who made the promise, announcing her arrival and stating also she would reply for her feeble sister, as she was not able to rap or speak. We, notwithstanding, invited her to visit us, as she would be able undoubtedly to communicate at no distant day. Within two or three days she rapped faintly; and in a week or two she was able to speak through the organs of the medium, in a faint whisper at intervals. While she possessed the medium, his breath was short, labored and faint—like a person in the last stages of the above named disease, of which it is needless to add, she had died.

A neighbor of mine—a very uncommonly strong and healthy man—was caught before the engine of a railroad, and driven before it some twenty rods—his head striking from sleeper to sleeper, till he was taken up for for dead. It is said he spoke once—breathed about twenty minutes and expired. I suppose the first blow had rendered him unconscious, and that his death was probably easy. He told us that he suffered altogether more than he should, to have died from a fever—that his spirit was ten hours in sparating from his body—that the physical and spiritual heads were so smashed into each other, as he expressed it, that the separation was exceedingly long, difficult and painful. He stated that though it was now about five years since the injury, his head had ever been and was tender.—*Universe.*

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HAPPILY MARRIED.

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One cannot take up a paper nowadays without being confronted, in glaring letters, with a "Divorce," or "Matrimonial Quarrel," or "Wife Beaten," or what would seem to be a universal complaint,—

DIFFICULTIES BETWEEN MARRIED PEOPLE.

Then turn to the correspondence, and some husband complains of the extravagance of women, of the leniency of the law in giving women so many privileges of property denied to men, or some poor, subdued wife ventilates her opinion on the tyranny of men, in general, or the fearful injustice of the law in regard to wives and their right in their own children. Perhaps some bachelor or ancient maiden utters a growl at the fetters of matrimony, and declares how much better and wiser it is to remain single.

The newspaper columns are mediums of complaints, grumbles, and abuses; but whoever represents to the public that large class—

IN FACT, THE MAJORITY—

of contented married people, who trouble not themselves about the law, except in a general way, because the law of their households is love, which "casteth out fear," and never say, "Mine" and "Thine," and "What I have done for you," and "What you have done for me."

I am proud to own that I belong to this class and I audaciously claim to represent at least two-thirds of the households living in the pleasant, shady streets "on the Hill," or the elegant brown-stone rows "on the Heights;" the houses from which the sunny, happy little children come whom you meet going to school in the morning, and from which you get a delightful odor of good dinners, and a glimpse of a warm, shiny dining-room, as you pass toward evening.

Our young men and maidens, with thoughts of matrimony and each other naturally lurking in their brains, and plenty of newspapers to read at home, conclude that it is all a farce, and the only way to be happy and independent is never to marry, and thus escape those dreadful fetters.

Not long since I read a letter—in the *Graphic*, I think—from a "Bachelor," who claimed to have solved the whole problem. I can just see him blustering around while he tells how he and another fellow hired a nice house, furnished it comfortably, got a respectable housekeeper who did not see too sharp, and who understood her business, how they had their meals faultlessly served, buttons all right, and how they took their night-keys, came in any hour they chose, and no one said a word. This he called comfort.

Brother, let me tell

MY EXPERIENCE.

We—my John and I—are close in the neighborhood of our crystal wedding day. We have three or four children, all boys, which is a pity. Now, I honestly do not think John is perfect, and I never heard of his saying that I was. In temperament we are not alike. John is one of your punctual, accurate men, intelligent (or I shouldn't have married him), kind-hearted and loving (or he wouldn't have married me), not very demonstrative, and no one but his wife, I sometimes think, knows how much he does feel. Now, I am enthusiastic; if I like a thing, people in the house generally know it, and, if I want to do anything, there isn't much peace till I accomplish it. I have sometimes wished that John would not be so non-committal, and would not look so horror-stricken when I make a mistake or forget something. And I know he thinks (he told me so) that if I would be more moderate and not tear around so, things would be pleasanter. But for all that, I

WOULDN'T CHANGE

John's faults for any other man's perfections, and I never heard him bewail his lot; at any rate, he does not do it in the papers. I shall have to confess that we did try to make each other over at first, but we gave that up before we reached our wooden wedding.

We have tried so long to please each other that somehow now we seem to have the same tastes, enjoy the same pleasures, and suffer at the same sorrows. I do not say that we never differ, and never part in the morning with a shade of something unreconciled between us. But you never saw two such miserable wretches in your life when such is the case, or two such happy beings when the thing is made up.

About that night-key. Bless your heart, John don't want to go out evenings alone. I

CAN NOT GET HIM OUT.

Here is our bright coal-fire; here are our boys, with their young life and their school-projects; here are books, slippers, cigars (he is a little particular about smoke in the curtains himself), and no one to scold him. Really now, he does not care to be out half the night, for it is altogether so very different, you see, from—well, from a single bed, and a housekeeper who "understands her business," asleep to order in the fourth-story.

Sometimes we take a fancy to hear Nilsson, or something nice at the Academy; and how do we do? Why, we put our night-key in our pocket (pantaloons, of course), go where we like, come home any hour of the night we choose, and who's afraid?

Oh! we have had many a rare treat, John and I, all by ourselves.

AS TO EXTRAVAGANCE,

if I ever want something extra good, a silk dress or carpet, I take John with me, for men have a way of spending money for a good thing with an abandon which takes a woman's breath clean away. Doesn't he want his wife to look as well as the next man's wife, to be sure? I know the state of John's affairs as well as he, and, when we have to be economical, it is as much my interest to go without the silk dress as his, and I can do it and still be happy.

I could write a book about John and I; but this is enough, I know, for thousands of husbands and wives say, "That's true."

Sad cases there are of unhappiness and uncongeniality, and they always come to the surface. But

DOES ANY ONE BELIEVE

that all we married people are groaning under our bonds and looking about for easy divorces? To most of us the thought of the time that shall surely come, "when one shall be taken and the other left," makes the heart stand still.

Does any one believe that all the little children who go dancing to school every morning come from unhappy homes? No, they go with their mother's loving kiss still warm on their lips, and the happy, proud glance of their father lingering about them, as he straps their books and says Good-bye. After they are gone, do the father and mother sulk and quarrel? Not a bit of it.

There is a little talk about the morning news, a good-bye kiss, very likely discussion about which it shall be, roast beef or chicken, for dinner, and with injunctions to "Come home early," and "Don't tire yourself all out sewing," they each go about their work with a hymn of thanksgiving in their hearts. You don't believe all this, Mr. Bachelor? You say it is a fancy sketch. Well,

IT IS TRUE,

whether you believe it or not. I know, and you don't. I have been there.

Now, when are added to this love and congeniality, a true Christian sympathy, a working together in benevolent deeds, a searching after the truth side by side, say, my growling friend, do you know anything this side of Heaven more restful, more to be desired.

Such couples are not as rare, perhaps as you fancy, but do not search the police records for them. I believe I speak for many. And, in the name of young men and women settling in life, will not some one else testify? Won't some brother speak?

My dear Mr. Editor, here is a conundrum no one but an editor can solve: Cannot our papers be made profitable unless they are filled with all the sickening details of these exceptional sorrows, and the records of crimes which decent people do not mention, and of which young people should be totally ignorant?

A CONTENTED WIFE.

New York City

To Rev. Thomas Nichols.

BY A. B. CHURCH.

"In a number of the *Princeton Review*, you say the Christian faith is menanced by opponents as deadly as any it ever grappled with, and has before it a struggle, the severity of which, Prof. Hitchcock admits "as idle to say we are not alarmed," for, "we are alarmed," therefore, he has but little confidence in Matt. 16 18, that "the gates of hell shall not prevail" against him, yourself, and the "Christian faith."

You say, "the Infidel must be met on his own ground with his own weapons," and you ask the question if unanswered charges against Christianity, do not hinder progress." I answer they do most emphatically!

From the times of Simon Magus and Corinthus, down to A D. 1874, skeptics have never been refuted, nor their objections removed. They have generally been treated contemptuously, and their objections as "absurd," precisely as Professor Tyndall's "prayer test" is called.

In place of attempting to prove "the absurdity of skeptics," ponderous volumes have been written to explain what is called the Christian religion, when the facts are (and proven,) that it is nothing more or less than the ancient Pagan religion, called Christian first at Antioch, (Acts 11 26) the whole of it having been known for ages among the different sects of Pagans, similarly as known among the different sects in Christendom to-day, and all the changes have been brought about by power and money; money having the influence to form a church or community to suit the views of the most fastidious. This can be abundantly proven.

St. Augustine, a church father, born A.D. 354, Nov. 13th, dying 430, Aug. 28th, says, "What is now called the Christian religion, was known to the ancients from the beginning of the human race. When Christ came in the flesh, the true religion which had previously existed, began to be called Christian, and this, not as having been wanting in former times, but having in later times received this name." Scores of equal authority might be added in confirmation; you might deny it, hence will give Bible authority, in connection with history. You admit the opinion prevails among the clergy, that a scientific character must be imparted to the evidence of the Christian faith, different from any that has yet appeared, or Christianity must be abandoned, and then you go on with several pages of lingo about Modern Skepticism, amounting to so much bosh, and then you speak of

FACTS IN HISTORY,

the result being "the Completeness of Algebra to the Divinity of Christ," adding we press the skeptic with historic facts! Can he wipe them out? Can he banish the cross, the sacrament, the church, the creeds, the catacombs of Rome, the early Christian trials and triumphs, and the Jews and their witness to divine truth? Can he banish what all this involves?" You then say, "The first thing is to bring the evidence before the Court!" Not to yours, sir, do I offer it, but I do to the whole Christian world, and although I am a mechanic, and poor, and never had an education further than the common school, yet I challenge you, and all the reverends and scholars in Christendom, to set aside and banish the facts of history I offer; hence I meet you on your own ground, with your own weapons.

I insist, you remember—never forget—that many biblical expounders and theological adepts, admit the epistles, especially to the Corinthians, was written about twelve years before the gospels. If I ask you when Cæsar was born, you will say about 100 B.C., and when Augustus, you will say about 64 B C; this being history which you, and all others consider as true, because none deny it.

Admit the gospels were written first, if you wish; in Mark 12 Luke 20, John 19, Acts 11, 14, 17, 25, 26, 27, 28, the name of Cæsar is mentioned frequently, and in Acts 25 that of Augustus, and Acts 17, speaks of another Jesus. You will admit there is light when the sun shines. It is equally clear that the gospels and epistles to name Cæsar and Augustus, should have at least about one hundred years earlier date than the time assigned, if not hundreds or thousands, because Christians and a Christ not born, could not allude to Cæsar and Augustus, when living so long before them. This makes the proof conclusive, the gospels and epistles were written at least one hundred years before Christ and his apostles had existence, according to your own facts in history, and with your own ground and weapon, including the gospel story. This statement confirms that of St. Augustine.

In 1st Corinthians, chap. 15, a gospel is mentioned some twelve years before any we now have was in existence, according to Home, Hitchcock, Stowe, Smith, Tregelles, and others! Col., chap. 1, speaks of a gospel that was hid from ages and from generations, but is now made manifest. Is it not evident that St. Augustine alludes to such? Open your eyes! When you perceive and admit the whole Christian Scriptures and doctrine existed long anterior to the date assigned, you will find consistency, and the ancient religion yet existing. In Psalm 24 are words respecting Christ, "the king of glory," which is copied into the Apocryphal gospel of Nicodemus, chap. 16.

Mosheim, the great ecclesiastical historian, says "The year of Christ's birth has not been ascertained, notwithstanding the most laboring researches of the learned;" and Gibbon says, that no notice is taken of "laws being suspended for the benefit of the church," and of scenes presented to the eye, the ear, the senses, and the reason of humanity, that it would seem "no mortal eye could witness since the creation of the globe," without noticing them, and yet Seneca and Pliny do not, and yet "record all the phenomena they could collect;" not even hinting about the resurrection, and "the dead coming out of their graves appearing to many," nor does any other historian!

When you learn and appreciate the fact, that the whole history of Christ is of Pagan origin, it may appear plain why no history of his birth can be learned, and why allegorical, as Origen, another noted church father, contended. History informs us, the idea of a Christ as represented in the gospels, was disputed as soon as asserted; even the gospels allude to its being allegorical! The idea of Abraham and Sarah being persons, is fully given up in Galatians, chap. 4, they being represented allegorically,—therefore why not Christ?

If you insist on having a Christ or Lord, please inform if the one crucified in Judea, or at Sodom in Egypt (Rev. 11) is the one you worship as the creator of all things. In conclusion, don't call those who differ in opinion with you an enemy, for we "Infidels," as you call us, are only an enemy to error, not you, or any that treat us respectfully. Unless you quit alluding to us in terms of reproach, the time may possibly come, when such stigma will adhere to you, and to your craft. If you notice this letter, I assure your respectful attention, and that in my work, "Vivid Truths," much more is offered in 96 large pages at 50 cents. Should you wish it, address, A. B. Church, Columbus, Ind.

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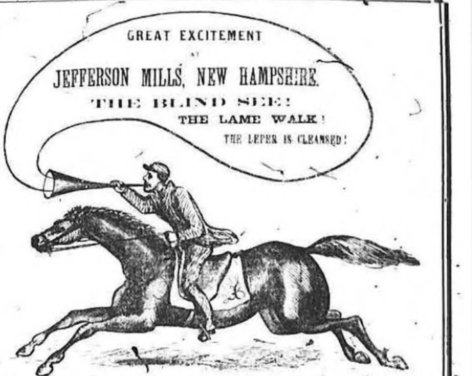
GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March* 21, 1873:—PROF. PAYTON SPENCE:

DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about *four* days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth, and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough**. The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart**, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind**, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; **it eased all her pain, and she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Billous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. W. E. JENKS, formerly of *North Adams,* now of *Amesbury, Mass.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H. Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague** and **Chills** I consider them **unequaled.**

J. P. WAY, M.D., *Bement, Ill.*

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Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of **Scrofula of 15 years standing** with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, *New Petersburg, Ohio.*)

Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MORRA, *Fayetteville, N. C.*)

The daughter of Henry E. Lepper was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light; and had to be shut up in a dark room. Ere she had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, *Bethel, Me.*)

I have cured Mrs. Anna Wright of **Inherited Scrofula** with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(Miss R. M. SHAVER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsia and Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. RESTARRY, *Hartland, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Brandyville, Ark.*)

WHAT WOMEN SAY.

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, *St. Johns, Ark.*)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, *Brooklyn, N. Y.*)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, *Sand Spring, Iowa.*)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity** and **Flooding.** She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, *Smith Creek, Mich.*)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALAOCK, *Yorkville, Ill.*)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, *Pardeeville, Wis.*)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIZZIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EASLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

Negative Powders Cure Blindness, Deafness, Paralysis, Lameness, Loss of Smell, Loss of Taste, Loss of Voice. Typhoid and Typhus Fever.

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhea, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; Fits, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

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CHICAGO, SATURDAY, JUNE 27, 1874.

The Social Freedom Convention at Chicago.

That our readers may know what was the object of, and what estimate is put upon, the recent gathering of the Moses-Woodhullites, we quote from the *Chicago Daily Times*, a paper that is giving true Spiritualism favorable notices every week, one of which, from a New York correspondent will be found in this paper.

We do not intend to make comments of our own to any great extent, lest we be considered as unduly prejudiced against the convention.

Our readers will observe from the general drift of the arguments used that the managers who were Woodhullites throughout and can no longer get engagements for lectures, on account of their well known proclivities, are very anxious to have the true Spiritualists unite with them in an organization for harmony, provided the door is left open for the discussion of their hobby, with themselves as officers and managers of conventions.

That is just what these same people have been doing ever since they organized the American Association of Spiritualists. Organize for harmony, and this same class of "sexual freedomites" will run your meetings and bring back all the disgrace which Spiritualism has just rid itself of. Just so soon as a convention is called for that purpose, the slums and sink-pools of Moses-Woodhullism in all of its depravity will overflood and that kind rif-raff will mount the platform and hoist the black flag of "sexual freedom," and another disgraceful scene will be enacted to the disgust of millions who are now ready to affiliate with true Spiritualists, in works of reform, as was done at their convention last fall.

We are in favor of national, state and local conventions when called emphatically ignoring, in the call, the social freedom infamy, and not before; and we are satisfied that nine-tenths of the Spiritualists of America will agree with and sustain us in this view of the matter.

MEETING OF THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS.

The Same Old Twaddle from the Same Old Hacks.

MORNING SESSION.

The Northern Illinois Association of Spiritualists and Free-Thinkers began its quarterly conference and convention on yesterday morning, in Grow's Opera Hall. The attendance was not very large, and the proceedings were extremely prosy, pointless, and uninteresting. A few impromptu speeches were made, but, being of an exhortative rather than declarative nature, they failed to elicit very great admiration or enthusiasm.

SECOND DAY.

THE SPIRIT OF NASTINESS.

That is About the Only Kind that Animates This Crowd.

Under the Disguise of Spiritualism They Go for All Kinds of "Reforms."

But Especially the Relations of the Sexes Do They Seek to Adjust.

Next the Politics of the Country They Will Endeavor to Set Right.

Egotist V. Wilson as a "Reformer."

MORNING SESSION.

The Northern Illinois Association of Spiritualists and Free-Thinkers opened its second-day's conference, on yesterday morning, at Grow's Opera Hall. The hall was nearly filled with a large number of lean, lank, and hungry-looking males and females, with long, disheveled hair and eccentric ways. Good speaking timber did not seem abundant. The few speakers that did appear displayed an immense amount of verbosity and disconnected ideas. They jabbered away like poor polls, and shifted from one point to another as easily as a weather-vane veers around at every breath that sweeps across the horizon. It was a most painful task on the part of the more intelligent of the audience to make sense out of the pitiless jargon, and particularly so, when that clever lunatic, E. V. Wilson, ventilated his nonsense. The majority appeared interested, and their interest seemed mainly riveted because of the captious phraseology and high-sounding words that began and ended in the mind and voice of the speakers.

When the meeting had been called to order at 10:30 o'clock, a conference of one hour was declared in order, and the opportunity to "spout" was immediately seized upon by Peter West, who was followed by Brother Wilson, both advocating organization and a union of the two spiritualistic factions.

Prof. T. B. Taylor next delivered himself of an address, and devoted his mental energies to an attack upon the Bible, characterizing it as the most dangerous book in existence. He then overhauled Deuteronomy and Leviticus, and showed their fallacious teachings. Progress during the last 300 years was also expatiated upon, and in illustration of the resistance to innovation in earlier days, he cited the fact that the first man who brought out and carried an umbrella was mobbed in London. Great progress had been made within the past few years, and people were never more tolerant. Progress was not in circles, as some imagined, but in straight lines. It occasionally might seem to be retrogressive, and the present effort to unite church and state was manifestly a retrogression.

Mrs. Sada Bailey, of Waukegan, arrayed in a blue colored bloomer, was the next speaker on the programme. She had her address reduced to writing, and explained the fact that it had been written by the spirits while in her closet, the evening previous. The explanation seemed unnecessary, for nothing but poor spirits could be guilty of such a collection of dissociated ideas. It ridiculed the Bible and spoke of the precious and blessed truths of Spiritualism. In arguing the point, the spirits were prompted to a witticism. They said that a young spiritualistic lady was once in feeble health and sought a physician, whom she told that she began to feel the necessities of leaning upon Christ. The physician very promptly told her that she had better lean upon some able-bodied man instead of upon a man who had been dead for over 1800 years. At this point, Mrs. Sada put in an addendum to the spirits' joke, and remarked that for her part she had always leaned upon Sada Bailey, and had always found herself self supporting. The speaker then continued in a general way, speaking of the precious truths of Spiritualism and their tendency to educate and make mankind happier. She pronounced an eulogy on Victoria C. Woodhull, which was roundly applauded. She closed by repeating a poem on the attributes of "Truth."

A recess was then taken until 2 o'clock.

AFTERNOON SESSION.

On re-assembling, the chair announced that the convention would spend an hour in conference. Mr. West came promptly to the surface and expatiated on organization. He did not favor it, and would go it alone, if no one saw fit to coincide with his views. He did not want to be tied down to any platform. Everybody ought to be at liberty to say just what they pleased.

Mr. Stuart, of Janesville, made a speech against organization and favored liberty of speech. There was no money in the world that could hire him to silence himself on any question which he thought would benefit mankind.

Judge Holbrook took the floor and made a speech, advocating organization and urging the union of the two factions in the Spiritualistic ranks. There were concessions that both parties ought to make for a harmonious relationship, and he saw no reason why they could not frame a platform which all could accept.

An excitable and nervous individual next mounted the platform and pitched into everything in general and nothing in particular. The burden of his speech was a demand that people in the audience should be allowed to express their ideas on the platform, and give to the world what they had experienced in Spiritualism. He thought there were a "great many who wanted ideas, and he saw no reason why the people should not have them." He did not believe in stifling free speech by rushing in a lot of business. After having stared the floor out of countenance, wearied his arms by lightning gestures and grown hoarse by trying to make his auditors deaf, he sat down, shaking like an aspen leaf, and feeling considerably relieved over his effort.

Mr. West then took the floor and spoke against organization. The idea of Spiritualism was freedom.

Judge Holbrook wanted to know if people should be compelled to listen to Mr. Stuart if Mr. Stuart happened to come before them and deliver a long address on the Modoc war. Was there to be no check upon an address of this character, which had no reference to Spiritualism and contained nothing of benefit to mankind? Such liberty of speech was not desirable, and an organization would prevent persons from talking on anything that did not bear on their religion. Certainly there ought to be some protection.

Mrs. Dr. Severance believed in liberty of speech, and urged that every person should be accorded a hearing on any phases of Spiritualism. There were many side issues, and good could grow out of addresses not exactly bearing upon Spiritualism. There were diverse views in their ranks, and their expression was calculated to benefit mankind in some way. Every person had had some experience different from others, and should be allowed the fullest scope in telling it.

Mr. E. V. Wilson, a gray-haired and obese person, wanted an organization, and endeavored to prove that it would not restrict liberty, only so far as to bring speech under parliamentary rules. In this conference people had been allowed to utter just such sentiments as they pleased, but the rostrum had been reserved for the better and more intelligent speakers.

The conference was then declared over and addresses solicited.

Prof. T. B. Taylor took the platform and spoke of the vicarious sufferings of Christ. Christ, he considered a reformer but not a redeemer, and one who could not save mankind. Every person was responsible for his own acts, and would not escape punishment for his own wrong doing. He could not accept the Bible as authority because he could not trust the people to whom it was originally given. The Jews could not be trusted in reference to a statement of facts, and several Bible instances were cited in support of this point, showing that some of the Bible characters were liars. If God makes a revelation it must be made to every individual alone, and individually, for the reason that when it comes to one it must come to all, for such is the teaching of nature, and not the Bible. The evidence was quite clear that the world had been occupied by man not less than 40,000 years, and the speaker wondered what had become of the trillions upon trillions, of people who had inhabited it before the introduction of the Bible. The Bible ought to have come to the world at an earlier period than it did. The speaker wondered why it had not been inspired at the very beginning of the world, and being unable to answer it, sat down, leaving his hearers in very unpleasant doubt.

Mr. Charles Stewart next made a few rambling remarks, and called the attention of his hearers to the deplorable condition of society, and the prevalence of vice because of the neglect of society to help the unfortunates, and to educate the children of the poor. The social evil came in for discussion, and the speaker ridiculed society because it turned a cold shoulder to those who had fallen by the wayside in an unguarded moment. He wanted Congress to adopt some measures to change the present order of things, and see that the children of the poor classes were properly taken care of. If all the money now spent in keeping up penitentiaries was devoted to the education and amelioration of the poor children, there would be few criminals, and small penitentiaries. The education of the unfortunate youths would save many a one from the prison.

Dr. Maxwell was then called for, and responded by putting himself in a trance. After a few twitches of the neck and a general convulsion of the system, the medium announced that the spirits were ready to answer any questions on the part of the audience. Thereupon several individuals inquired into the psycological condition of man and the interest that existed between spirits and mortals. The spirits were prompt in their replies, and spoke very feelingly of moral and mental laws, which few could clearly apprehend. They declared that man was God, and that the will was supreme in the mind "dependent upon its environment," which assertions of course nobody was prepared to gainsay. One individual propounded such a lucid question that he finally gave up in despair by ending in a ditch. It was something like this "How about men that are unconsciously led away by men who seek self-aggrandizement in self-benefit, does the will in that case reign supreme, and is the man who digs the ditch or the man who falls into it responsible for his acts?" The question was almost a stunner to the spirits, but they replied much in the same lucid style as the question. The man sat down, and of course felt perfectly satisfied. He asked the spirits no more questions. He was shortly afterward seen reading the following in a spiritualistic organ, and no doubt derived considerable comfort from its perusal:

"In the beginning Lord the Mother made herself, the same as the Jew and Roman church say God the Father made himself, which was impossible, for the masculine principle does not bear male or female. Lord, the Mother made herself, by her own inherent power, and then made God, because the feminine principle bears male and female. This is the immediate work which is the key to the stupendous fraud called religion. Immaculate work was in the beginning of all things, and not a short time ago in a small town in Asia, by Joseph's espoused and Zacariah's wife, with a ghost, that Gabriel fostered."

Having wearied the medium and the spirits, the convention then adjourned until 7:30 o'clock.

EVENING SESSION.

In the evening the attendance was larger than at any previous session, and the speakers struck out for the beaten tracks of Spiritualism and regaled the people with subjects not related to the physiological manifestations of spirits. Mr. Stuart talked on the deplorable financial condition of our country, and the necessity of inflation, incidentally alluding to its encouragement of crime.

Mrs Dr. Severance spoke on the subject of health, and said the time was not distant when people would be so educated in the laws of hygiene that they would be ashamed to acknowledge themselves in poor health or in a diseased condition as they now are to confess themselves guilty of the crime of petty larceny. Disease was an abnormal condition, and education would teach people how to take care of themselves.

Mr. Lynn, of Milwaukee, descanted upon the pulpit and the press, and accorded a high meed of praise to the latter, assigning to it the greater influence. The address was an exception to the rule, and abounded with very happy expressions on the two powers of the land. He was loudly applauded.

E. V. Wilson, the egotist, followed on the subject of politics.

The convention then adjourned until 10:30 o'clock this morning.

CHICAGO IS RID OF THEM.

The Free-Love Crowd is Finally Decent Enough to Adjourn.

Further Illustrations of Woodhullism in Spiritualism.

SUNDAY'S PROCEEDINGS

The advocates and representatives of free-lov-ism, under the name of the Northern Illinois Association of Spiritualists and Free-thinkers, held their third and last day's session at Grow's opera hall on yesterday morning.

The proceedings were extremely monotonous to persons of intelligence and respectability who were so unfortunate as to just drop in, but the lecherous crowd are capable of stomaching almost anything, and evidently enjoyed the senseless and disgusting addresses that were delivered. In the Talmud there is an adage that "Though you should hang the sweetest garland round a pig's neck, it will still wallow in its native mire." However much a man of sense and claim to respectability might endeavor to imbue the throng at Grow's opera hall with a sense of decency and propriety, the crowd would still slop over and wallow in its mire. Judge Holbrook and Mr. C. Lynn are head and shoulders above their associates in both ability and decency, but their efforts to regenerate and elevate the voluptous crowd have been futile. In descending to the task of improving it, they have brought themselves down to the same level, and have, by participating in the ridiculous transactions, disported themselves like the rest.

If these men have left any modicum of sense they will forever forswear the crowd and do penance for their present evil deeds. The most cheering feature of the present convention is the fact that its sessions terminated on last evening, and that the city will not be cursed again with the presence of its members for several months. At the meeting, on yesterday morning, Mrs. Lois Waisbroker, of Battle Creek, Mich., regaled the amorous crowd with an address on Spiritualism, free love, free speech, and free everything else. In her theology, toeology, kneeology, and lustology, man and woman was a free agent to do as he or she pleased, providing the rights of others were not infringed upon. Spiritualism was a religion of freedom, and an individual under its teachings was clothed with power to do as best suited his own free will. Of course the sentiments were loudly applauded.

Judge Holbrook, still endeavoring to rise above the mire and be free from its weight, next mounted the platform and spoke on the subject of "Science Applied to Religion." It was an effort to show the difference between the Christian religion and Spiritualism; the bearings of science upon the former and its good effects upon the latter; the true meaning of Spiritualism, and what it taught to intelligent minds.

It reviewed certain portions of the Bible, and showed wherein they were erroneous and unreliable. Spiritualism was defined to be a scientific religion, and was claimed to give people a better light as to the kingdom of heaven, revealing its mysteries more clearly, and giving more knowledge of what it is, and how it is to be gained. He concluded by giving the leading principles of Spiritualism, and their bearing upon the happiness of mankind, not countenancing the vicious doctrine of free love.

The address very naturally did not please the auditors, and so was not accorded much applause.

The convention then indulged itself in a recess until 3 o'clock.

In the afternoon, the members devoted themselves to a wrangle over the presentation of several amendments to the platform of the association, which was published in the THE SUNDAY TIMES, and various side issues having no direct reference to the question before the meeting. Nothing was accomplished, and the convention adjourned.

The evening session was very largely attended, despite the fact that an admittance fee was asked to witness the ridiculous proceedings. Although the general appearance of the auditors was somewhat more respectable, the old hacks controlled the exercises, and displayed their supreme ignorance of grammar, logic, and every thing else. The exhibition would have been a credit to the inmates of a lunatic asylum. First came an address by a person calling herself a woman, and rejoicing in the name of Mrs. Colby. Her face, voice, dress, and the cut of her hair were decidedly masculine, and probably the great regret of her life must be that she was not at the right hand of God when He created her a female instead of a male. With a pair of bifurcated garments, and a little more color in her face, she could pass for a male without fear of contradiction. Her subject will forever remain a mystery to her auditors, and her treatment of an indefinable something will probably be unfathomable until the great day when all things are made clear. The only comprehensible part of her discourse was when she asked if there was any God in this city under Mayor Colvin's administration, and even then only a few attentive hearers seemed to fully appreciate the joke. Her tongue possessed a lightning velocity, and, with all its glibness occasionally tripped under the most extraordinary rush of words—not ideas. When she concluded, a sense of relief overcame the audience, and one intruder went so far as to ask if the controlling spirit had not been made a maniac for life in trying to string out the words for the speaker.

Egotist V. Wilson next took the platform, and said something about God. For his part, he believed in a God because he did not know Him. If he knew God as well as he knew himself, he should not believe in Him. The unconscious joke was speedily appreciated, and a titter ran through the audience. He then gave his auditors tests of his powers to describe events in the life of some of those present at the meeting, by the aid of spirits, and several individuals were shown up in their dealings with other people in years past. After a description of events and persons, the speaker would ask its correctness, and those addressed would invariably reply, "correct." After an hour's exhibition of this character, the convention adjourned until the next quarterly meeting.

The following are the officers elected for the ensuing year: president, O. J. Howard, McHenry, Ill.; vice-president, Mrs. Dr. Severance, of Milwaukee; secretary and treasurer, E. V. Wilson, of Lombard, Ill.

SPIRITUALISM IN NEW YORK.

[Special Correspondence of the Chicago Daily Times.]

NEW YORK, June 11.—One of the most important, and perhaps interesting, questions of the day is, "What is Spiritualism? Anybody can ask it; nobody seems able to answer it, at least satisfactorily. Is Spiritualism natural, or supernatural? Is it the result of some unexplained and unknown law, or is it a supernal agency? So many thoughtful and intelligent persons believe in it implicitly, on one hand, and so many thoughtful and intelligent persons totally discredit it, on the other hand, that it is extremely difficult to decide between the two.

The man who, at this day, pronounces anything either true or false, without careful investigation, may well be charged with unwisdom. It is the duty of him who claims to be a philosopher to examine both sides of every question; and he who fails to do so before giving an opinion is either a bigot or a simpleton.

THE HISTORY OF SPIRITUALISM

is peculiar. The term used to be employed to designate the doctrines of certain mystics, like Jacob Bohme, Miguel de Molinos, Marie Guyon, and Antoinette Burignon, who professed to be under the direct guidance of the Divine Spirit.

More than a century ago, Swedenborg assumed to be in full communication with the spiritual world; to have constant interviews with spirits and angels, just as ordinary mortals have with their friends. When on his death-bed (1772), it is asserted that one of his familiars asked him whether he still cleaved to principles and averments he had announced in his works, and that he solemnly and emphatically replied in the affirmative. He added that, in seventy or eighty years from that time, such disclosures would be made as would bring his teachings into general notice, and ultimately into general belief.

Spiritualists claim that the Swedish philosopher's moribund prediction has been verified by the spirit-rapping phenomena, which first presented themselves in 1847 at the village of Hydesville, in this state. They lay particular stress on what he says in his "Divine Love and Wisdom," that a man in whom the spiritual faculty is developed may experience angelic wisdom by putting to sleep the pulsations of the body, and by receiving at the same time, a wonderful influx from above.

ANDREW JACKSON DAVIS

may be regarded as the pioneer in this country of what is now known in this country as Spiritualism. Born in Orange county, in this State, in 1826, he passed his boyhood in extreme poverty, and at the age of fourteen was apprenticed to a shoemaker in Poughkeepsie. Two or three years later, one Wm. Levingston threw him by mesmeric passes into a magnetic somnambulism, eliciting extraordinary phenomena of clairvoyance. The youth Davis could do little more than read or write, and had never shown anything like talent. Still, in his somnambulism, according to persons then intimate with him, he would discourse on psychological and scientific subjects, using technical terms and phrases with all the exactness and fluency of a savant. A little while after, he began to treat diseases, giving prescriptions and diagnoses in a trance state with what is reported to have been remarkable success. At eighteen, unaided by mesmerism, he fell into a singular trance, during which he affirmed he had converse with invisible beings, and received instructions as to his future spiritual teachings.

HIS WORKS.

In the autumn of 1845 he came to this city, and in his clairvoyant condition dictated to the Rev. Wm. Fishbough a volume of some eight hundred pages, subsequently published under the title of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind." The work contains a hundred and fifty-seven essays on social, spiritual, theological, cosmical, and ontological topics, embodying a unitary system, an inflated order of naturalism, and a general rejection of the sacredness of the scriptures. Since then, he has printed "The Great Harmonia," his autobiography ("The Magic Staff"), and other books, substantially a repetition of his first work, plus many startling declarations, touching celestial and terrestrial themes which the Spiritualists pronounce true, and the materialists preposterous. For a long while Davis was known as the Poughkeepsie seer, and was regarded as an oracle by persons of his way of thinking.

HIS PERSON.

He now lives in New Jersey, a few miles from the metropolis, which he frequently visits, and is a noted figure on Broadway. He has something the air of a clergyman, having an intellectual face, an amiable and benign expression, and very quiet manner. He has gray eyes, dark hair, good features, wears glasses, is in no wise eccentric or flighty in seeming, talks intelligently and sensibly on all subjects. He has no disposition to put forward what might be regarded as his hobbies, and anybody might pass hours in his society without suspecting him to be a Spiritualist. No man appears to be more sincere in his beliefs; he has as much faith in visions and revelations as Swedenborg ever had; he does not admit the slightest doubt of the absolute truth of the principles of Spiritualism as generally understood. He has been an object of great curiosity to countless inquiring minds. Many scholars, preachers, and others have visited him, and not a few of them who had read his works without conviction, have, it is said, been converted to his doctrines through repeated interviews with him.

SPIRIT RAPPING,

as has been said, was first heard in 1847, in the village of Hydesville. One Michael Weekman was the original auditor, and, not enjoying the mysterious sounds, vacated the house, and John D. Fox and his family moved in. During the latter part of March, the following year, they were favored with the raps, and tried in vain to trace them to some tangible cause. The sounds grew in loudness and frequency until the family were kept awake for hours at a time.

The youngest daughter, Katie, aged ten, finally attempted to imitate the raps by snapping her fingers, when the raps would immediately respond by the same number of sounds. She then said: "Do as I do; count 1, 2, 3, 4, 5," simultaneously striking her hands together. The raps obeyed her exactly.

Mrs. Fox remarked, "Tell us how old Katie is?" and ten knocks were distinctly heard. The age of each member of the family was recorded in the same way. The mother, not a little startled, inquired if the noise came from a human creature? No sound. She then asked, if it were a spirit, that the answer should be made by two raps; and the raps were made.

THE MYSTERY AND INTEREST GROWING.

All diligence was used to discover the source of the knockings, though to no purpose. The neighbors were called in, and they had no better fortune. In a few days the house was besieged by visitors from all the country round, and the raps continued to be correctly given in answer to various questions.

Some three weeks after these occurrences, David, a son of the Foxes, went one morning into the cellar where the raps were heard, and said: "If you are the spirit of a human being that once lived on the earth, can you rap out the letters that spell your name? If you can, rap three times."

The raps having been given, David called the alphabet and writing down the letters that were indicated, the name spelled was "Charles B. Rosma," which was entirely unknown to the family, and which they were subsequently unable to trace. The presumed-to-be-spirit announced that Rosma had been a peddler, who had been murdered in the house some years previous.

THE FOX GIRLS.

As the story is told, the raps at first were made in answer to inquiries of all the members of the family, and of visitors likewise; but the spirits soon restricted themselves to the younger daughters, Katie and Maggie. In a few months the Foxes removed to Rochester, where the rappings followed them, and where it appeared that anybody could obtain communication with what purported to be deceased friends, through the medium of those girls. The spirits were put to the test by the questioners, and many of these expressed themselves satisfied that they were spirits indeed. At the same time, it was observed that tables, chairs, and other ponderable bodies tipped and moved, without perceptible agency, in the presence of the girls. The manifestations, becoming more and more extraordinary and inexplicable, attracted visitors from the city and country, and were soon known far and wide as the Rochester knockings. The phenomena were also developed in other families in and about the town, and the whole United States soon enjoyed such a sensation as had not been known since the adoption of the constitution.

Toward the close of the autumn of 1849 a public meeting was called in Rochester, as, is alleged, by the advice of the spirits, with the view of submitting the phenomena to the investigation of a committee to be appointed by the audience. The Fox girls were, as usual, the vehicles of communication; and the committee, after repeated tests, declared themselves unable to trace the manifestations to any mundane agency. This gave Spiritualism a certain authenticity, and when the Foxes came to Manhattan, as they did the following spring, the phenomena were privately and publicly discussed throughout the republic. Maggie Fox was afterward married to Dr. Kane, the Arctic explorer, and she and her sister, a medium, are still living.

Mediums sprang up everywhere, being represented by both sexes, by the rich and poor, the refined and coarse, the learned and ignorant.

From that day to this, the interest in the subject and the number of converts have been steadily increasing, notably in the metropolis. It is reported that there are 2,000 more Spiritualists here now than there was twelve months ago, and that in a population of nearly a million and a quarter in and about the city, something like 20,000 are either avowed or secret believers.

THE OBJECTIONS URGED.

The objections urged against Spiritualism by many persons not at all prejudiced is that they are unable to make any particular progress in it. They say that, after a dozen investigations, they learn nearly all they can; that the remainder is simply variation and repetitions. They witness what they can not explain; and yet they aver that there is an incompleteness, if not a contradiction in a great majority of the manifestations. There is usually just enough lacking to suggest conclusions or chicanery, and they marvel why the defect is not supplied.

Touching the Davenport brothers, for example, they ask why it is, if the spirits play on the instruments, dance, and tie the knots, that they can not do these things when the cabinet doors are open as well as shut. What need is there for darkness or concealment if the manifestations really be of spiritual origin?

Another objection is to the mediums, who, for the most part, are the very opposite of spiritual, and by no means the sort of people that refined and cultured spirits would naturally select to communicate through. Why, too, skeptics inquire,—do not departed friends have direct intercourse with those they have left on earth, instead of by prosaic proxies?

THE ARGUMENTS IN FAVOR.

To this, the faithful reply that the spirits require intermediates, and that these intermediates must be persons of a peculiar, almost abnormal temperament. They do not pretend, notwithstanding their faith, to unravel the the mystery of the phenomena. That these are revelations from the other world, however, they do claim, and defy anybody to disprove it?

The latter clause of their declaration is safe ground, since the most rigid investigations of the past twenty-five years has failed to offer any satisfactory elucidation of the phenomena associated and identified with Spiritualism.

Some of the most scientific men in Great Britain have examined the subject recently, and have decided that there is no way of accounting for the manifestations, that their agency certainly seems to be supernatural.

Almost anybody who has looked into the matter will admit that, at the least, it involves some unknown law, which, in the future, may be developed, and so solve the enigmas so long puzzling the thoughtful, not less than the common mind.

MEDIUMS.

There has been much advance in Spiritualism since the time of the Rochester knockings. This is particularly noticeable in the mediums in this city, which has been and is still the seat and center of the new science, or whatever else it may be. It is said that there are nearly a thousand professional mediums here, many of whom earn a good living by giving seances to the public. The charge made is from $1 to $10 a sitting, from $3 to $5 being the general rate of mediums. While no doubt a good deal of imposture and artifice is practiced, and strange things are done, not only are chairs and tables and other heavy pieces of furniture made to move about without any visible agency, but unseen instruments are played, lights are shown in dark chambers, and even faces and figures of the dead are, it is claimed, clearly revealed and recognized by living friends.

Some of the mediums have gained a wide reputation and large custom by introducing spirits that write upon slates, even while their customers themselves hold the slates under the table, and are confident that no tangible form approaches them. Other mediums show the initials or names of the dead in raising red letters upon their arms, and perform so many necromantic feats as to bewilder judgment and confound reason. At certain seances, hands are seen to pull at one's clothes, take out one's watch, pluck one's beard, caress one's face, and still can not be grasped.

I am acquainted with intellectual and well-balanced persons who have witnessed these phenomena again and again, and the sole impression left on their mind is that it is wonderful and incomprehensible. They are not in the least convinced that spirits have aught to do with the manifestations; and yet they can not, for their life, comprehend that they are produced by material action. They are extremely anxious to know who or what is behind all this. Thousands and tens of thousands of highly intelligent persons share this anxiety. The Roman Catholics and not a few of the orthodox sects ascribe the phenomena to the devil; but as it is more difficult, not to say absurd, to conceive of the existence of the devil than it is to conceive of the existence, of spirits, this ascription rather augments than diminishes the mystery.

A MECCA OF SPIRITUALISTS.

It is asserted that all first-class mediums come soon or late to New York. Whatever its spiritual atmosphere, its financial atmosphere is assuredly favorable to them. They can make five times as much here as anywhere else, not only on account of the large population, but on account of the constant influx of strangers. This is a sort of Mecca of Spiritualists. You would be surprised to know how many journey hither from long distances, solely for the purpose of consulting mediums of exalted reputation. Communications from deceased friends are naturally more in request than anything else. Persons who want to believe are already three-quarters converted; are rarely in condition to reason clearly, or judge impartially. The majority of converts I have talked with have become such through what they claim to have been indubitable revelations from beyond the grave. They found what they sought—consolation; and where consolation is, faith is prone to take root. It may seem strange—it is true, nevertheless,—that many men and women here, of culture and position, firmly believe that their beloved dead are constantly near and about them; that they communicate with them as regularly as though they were living. Irrational as such views may appear, they yield ineffable comfort to those cherishing them; nor do they shock the reason, nor offend the sense of justice, like many of the savage tenets of theology.

SECRET BELIEVERS.

There are hundreds, yes thousands of our citizens who privately adhere to Spiritualism, and outwardly reject it. They are afraid that they will be laughed at; that their business interests may suffer; that their mental soundness may be suspected; or that they may lose social caste, if their genuine opinions be ascertained. This apprehension, however, is growing less every day. So many prominent persons, not in America alone, but in Europe, have professed Spiritualism, that the weaker and humbler brothers feel an added moral support.

PROMINENT SPIRITUALISTS.

The Czar of Russia, Bismark, Theirs, Gambetta, Costelar, Victor Emmanuel, Gladstone, the Prince of Wales, Carlyle, Disraeli, and any number of the crowned heads, statesmen, and scholars, and philosophers of the old world are declared to be Spiritualists.

The New Yorkers falling in the same category, if report may be trusted, are beyond enumeration.

CLERGYMEN.

Among the clergy are named Henry Ward Beecher, Edwin H. Chapin, Henry W. Bellows, Gutavius B. Frothingham, George H. Hepworth, Samuel Osgood, Morgan Dix, Henry C. Potter, Stephen H. Tyng, Charles F. Deems, T. DeWitt Talmage. It is said that none of these are open adherents of the doctrines, since their theological calling and training render them unwilling to be ranked with the new sect.

JOURNALISTS.

Horace Greeley was undoubtedly a Spiritualist, though not inclined to avow it. James Gordon Bennett is reputed to be; so is Manton Marble, George Ripley, Wm. Henry Hurlbut, Charles A. Dana, George Wilkes, Ivory Chamberlain, William Winter, George Jones, Wm. Cullen Bryant, Parke Godwin, Robert Bonner, John Swinton, Wm. C. Church, and a host of the subordinates.

LAWYERS.

Of the legal fraternity the Spiritualists claim Oakey Hall, Charles S. Spencer, John Graham, W. O. Bartlett, Wm. Allen Butler (the redoubtable Benjamin F. Butler is also put in the list), and a number of the judges and leading practitioners.

LITTERATEURS.

George William Curtis, James Parton, Harriet Beecher Stowe, Richart Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Clarence Stedman, Kate Hillard, Anne Lynch Botta, Benson J. Lossing, "Josh Billings," John G. Saxe, Charles Dudley Warner, Barry Coffin, and "Mark Twain" are asserted to represent the literary class.

ACTORS.

A large majority of actors are pronounced adherents. Edwin Booth, Joseph Jefferson, Hester Wallack, Clara Morris, Fanny Davenport, George Clarke, Pauline Lucca, John Owens, Sarah Jewett, Matilda Heron, Geo. Fawcett Rowe, Edward Sothern, Fanny Morant, and Edwin Adams are counted as strong in the faith.

BUSINESS MEN.

Numbers of our shrewdest business men, who would not be thought to yield to the vagaries of the imagination, are ranked by common report as converts to the creed. Many of them, oddly as it looks, actually have recourse to the spirits for commercial guidance, and claim that they owe some of their most profitable speculations to that source.

Hard-headed old Cornelius Vanderbuilt is designated as a Spiritualist, but he would not admit it, if broken on a wheel. The story is that Woodhull and Claflin convinced him by the revelations they made as mediums. They also pretend to have cured his wife of a disease which would have proved fatal, and to have been of incalculable value to him in divers manners.

Jay Gould, Henry N. Smith, Rufus Hatch, Horace B. Claflin, Leonard Jerome, Daniel Drew, Moses Taylor, Royal Phelps, and I know not how many are set down with the Spiritualists.

Indeed they are to be found in abundance in every grade of affairs, and in every rank of life. Some of the most unreserved believers are ultra evangelical Christians and straight-laced folk generally.

WHO IS AND WHO IS NOT

a Spiritualist, it is impossible to determine for the reason already given. Personally I have no bias, scarcely an opinion, on the subject. I hardly feel interest enough to examine it. Nevertheless, I know how wide-spread the belief is, how rapidly it is extending, and how many prominent persons are believers who hesitate to make such admission.

A CURATIVE AGENCY.

Within a few years, Spiritualism has assumed the form of a curative agency, and its results are pronounced almost miraculous. There are dozens of magnetic and clairvoyant physicians here who are often called in extreme cases, where the regular physicians have ingloriously failed.

Despite my skepticism, if I were to tell half that I have good reason to believe, I should be charged with enthusiastic advocacy of what I care nothing about. As a study, the subject is curious. Be our opinion as it may, it is hard to deny that What is Spiritualism? is the question of the hour.

Philadelphia Department

BY .... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

How Shall We Get the Truth?

This question is very frequently asked, especially in regard to Spiritual truths. Spiritualism is such a grand philosophy, such a sublime religion, such a complete system of truth, that it is adapted to all the conditions of humanity, but mankind are not satisfied, and they should not be with their present condition, for it is only a stepping stone to a higher and better one. He or she who is satisfied, will never take the steps that lead upward and onward. The greatest lack of wisdom is displayed in the desire to be what we are not; to attain at once to that which is beyond our present capacity.

Carpenter, the English physiologist, in speaking of such persons says "they have no place in the existing fabric of their thought into which such facts can be fitted." That is a grand truth, well expressed. In one of Mrs. Brigham's lectures, she said, "Blessed are the pure in heart, for they shall see God." A spirit voice said to us, "Blessed are the pure in spirit, for they shall see spirits." If the mind is clouded with doubts; especially if the murky veil of suspicion hangs with its dark fold over it, there could be no clear vision. Honest skepticism is always to be respected. Suspicion borders closely upon and often is the result of crime. "The man who hath suspicion in his soul is fit for treason, spoils and stratagems."

The reception of truth is a means of Spiritual growth, and at the same time must be the result of that growth. The little child grapples with truth, but how carefully does the wise parent or teacher endeavor to simplify the expression of truth in regard to everything, so that it may be comprehended. It is so all through life here and hereafter; we are like children, in proportion as we are willing to receive the truths that are adapted to our conditions and states of growth, will we be nourished and strengthened thereby. The desire for truths beyond our capacity and growth, is not wise either for the child or the adult.

New converts to Spiritualism are often sadly disappointed, because they can not see immediately all that is seen by those who have spent years of close study and careful observation, and have garnered truth little by little into their minds. It is an absolute law that new truths can only be appreciated and received as they approximate more or less closely to those we have already attained.

Enthusiastic persons have sometimes fancied that it was the mission of Spiritualists to bring to the world a great and sudden light and convince all mankind of the truth. When this feeling is analyzed there may be found in it something of selfish ambition which it would not be well to gratify.

The law is inexorable that truth can only be received as there is a capacity for it. Hence we find that spirits are everywhere endeavoring to present their facts, and as far as possible the philosophy in relation to them, leaving the human mind to grapple with them and reach all it can. It has been said there is no royal road to learning; if we mean by this that we must earn all that we get, and pay as we go, it is plain enough. Truth like its immortal author is eternal and immutable, while our knowledge of it is gradual and progressive.

More than twenty years ago, we received the communication from Esther Henck on this subject, which we publish in the department for the Spiritual world to-day. We are glad to know that that department is being appreciated by mortals and spirits. A friend from Newberryport, Mass., says: "I can not resist the spell which is upon me to write you concerning the communication from John Emerson. My paper has been handed around from one to another all the week, and has created much interest in this, his native city, among those who knew him intimately and loved him dearly. He was a young man of superior endowments, and gave promise of a bright and useful earth career. When he first came from college and preached for a divine here, he said to his brother clergymen, "Emerson has stolen the hearts of the people. He speaks as one inspired!" He organized the Whitefield Church here, but his health soon failed, and at the age of twenty eight, our father took him home."

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

(For some time past my spirit friends have been urging me to add to the Philadelphia Department one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.)

A NARRATIVE.

The Experience of John King (Sir Henry Morgan), given through Henry T. Child, M. D.

CHAPTER I.

EXPERIENCE IN EARTH LIFE.

I was born in Wales, England on the 17th day of March, 1636. My father was a well-to-do little farmer, a very positive and angular man, subject to spells of excitement, almost amounting to insanity, at which times he was exceedingly turbulent and tyrannical. I see now that he was a medium, though, of course, we knew nothing of this at that time. He belonged to the English Church, but did not care anything about the tenets or dogmas of the Church. He was a very profane man.

My mother was a small woman with great energy of character, which was much drawn out by my father's wayward course. I was the second of nine children, five sons and four daughters. Mother was a better medium than father, and would often sit alone when she could be released from the arduous cares of her large family. She did not know why she did this, as she has told me since we met here; but now we see that it was for communion with the spirits, who aided her much in the toilsome journey of life. I shall present my father and mother to you in form soon.

There was nothing particularly attractive to me at home; plenty of hard work and such poor fare, that when I was about sixteen years of age, I ran away and engaged on board a ship bound for Barbadoes, having entered into an agreement to work my passage and to be sold for a term of three years service on the land, which I faithfully performed to the letter, working much harder on the plantation than I had ever worked at home.

I now perceive that I was a medium, and that as soon as I got out to sea, these powers became much developed. I felt a peculiar exhilaration which I supposed was produced by the sea air. I have noticed that there are many persons whose mediumistic powers are unfolded by going to sea, and these make the best sailors and officers. I think it was owing to my mediumship that during all my life I never had a serious wound. I was very happy, mainly from this mediumship, which of course I knew nothing about at that time, and did not believe it till long after I came to spirit-life.

There was but little of importance occurred during my three years servitude in Barbadoes. It was a lesson in slavery to me. At the age of nineteen, in 1655, I was honorably discharged, and having saved a little money I set out to seek my fortune, and as the historian tells you, I went over to Jamaica, and seeing two Buccaneer vessels fitted out for an expedition, I joined them at once, and we were very successful. As soon as I got out to sea the same joyful feeling came over me, and I was a jolly tar, the life of our boat.

Thornton will say, "This early success was as fatal to Morgan, (the name I had assumed by which I was always known during my earth-life, Henry Morgan), as good luck is to the young gambler on his first visit to a hell."

From 1655 to 1658 I pursued the most desperate piratical life, having became commander first of a single vessel and afterwards of a fleet. My history as given by the writers of that day, contain more falsehood than truth. I do not say that is as bad as the reality which in those times it was impossible to get at. I could detail to you now, the daily incidents of my life at that period, but it would be useless and unprofitable and I shall not detain you. I have no apologies to offer for the life of crime, plunder, bloodshed and piracy which I led. I will say that years of intense suffering in this life have not enabled me to wipe out the sorrow which was so justly mine. I accept it all, however as a part of my life experiences, which I trust you will enable me to present to the world, together with that which I have done to improve and enlighten it. I am not happy yet, but there are hours when a consciousness of peace steals over my spirit, and I dream of the heaven which is to be mine when all this turmoil and strife is over. A few incidents more will close the account of my earthly existence.

In 1659, I returned to London. I brought considerable money with me. I found a woman named Katie Lambert, whom I married, and for a brief period I thought I would settle down and lead an honest life. I was at home until after our little Katie, whom you have seen so often, was born, which was on the 12th of May, old style, in the year 1660. Soon after this my old reckless habits began to grow upon me. You know that there is a cumulative tendency in the human system, and like the pent up waters of a stream, they will ultimately break away all barriers. After my means had been considerably diminished, I set sail for the West Indies again, and was gone nine years with varied fortunes, sometimes being quite rich, and at others having but little. The dark deeds of this period need not be recited here. At length after some successful exploits, I returned and found my family in great distress, which I was able to relieve, and for a time we had a happy home. My little Katie was a very interesting child, and had more influence over me than any other person ever had. My rough and intemperate habits had grown upon me, and I was at times very cruel and vindictive. It was at this time, when very much excited, I struck my wife and broke her nose, as you will see when she appears in the materialized form.

I remained about three years at home and then the disposition to roam, together with my exhausted funds led me to go to sea again. There being considerable disturbances on the Island of Jamaica in 1674, I was sent by King Charles the Second, with certain papers to Earl Carlisle, then Governor of the Island. In 1678 Carlisle returned to England on account of his health, and I was appointed Deputy Governor and the following year I was knighted as Sir Henry Morgan. Not long after this, having for years been in dissipated habits, I passed over to the Spirit-world. There I was much surprised and disappointed, to meet little Kitie, who had gone before me nearly two years, although I had no knowledge of this. She was a blessed and truthful child, and was the first to meet me on the shores of the Spirit land, though she could not be with me much of the time.

TO BE CONTINUED.

◆

THE COMING OF SPRING

AN IMPROVISATION BY MRS. NELLIE J. T. BRIGHAM, AT LINCOLN HALL, PHILADELPHIA.

Long have we waited though clouds and darkness,
Through long dreary days and nights of rain,
Waited and doubted, and hoped through doubting,
The coming of flowers again.
Watching at last through the radiant heaven,
Behold a glory on earth to day,
They from the prison of frost and snow flakes,
Crowneth the beautiful hills of May.

The spring time is with us, birds and blossoms,
Song and fragrance are over the land,
Floweth the river, blue as the heavens,
Telleth the story the vales understand.
The spring time speaketh of life's glad morning,
Changeful, like April skies, smiles and tears;
Tear drops are gems in whose radiant prisons,
Shineth the light of eternity's years.

Soon shall summer with no withered blossom,
Dawn on our hearts with freedom and peace,
Earth has the type, and feeble and broken,
Of the land where all shadows shall cease.
Song of the ocean—bloom of the meadow,
Teach us to love the giver of spring,
Turning for light, like leaves of the forest,
Taking the blessings the sunbeams bring.

◆

A Communication Through Esther Henck of Philadelphia, in September, 1852.

List! hearest thou not holy voices near,
Breathing of love in thy listening ear,
Filling the air with their rapturous songs,
Lifting the burden from earth-laden throngs?

Oh! charming and sweet are their blessed words,
Touching the heart in its secret chords,
Sinking within the calm depths of the soul,
Stilling the passions that tempest-like roll.

Oft hast thou heard their low breathings clear,
Whispering of souls that to thee are dear,
Lifting thy heart from the earth and its strife,
Teaching thee lessons of the higher life.

Oh! thou art surrounded by angels of light,
Making the earth seem more fair and bright,
Scattering the flowers of heaven o'er thee,
Filling thy soul with their charmed melody.

Then followed a communication which seems so in accord with our opening editorial, that we give it here:

The angel of truth is hovering over this earth; spotless is her flowing robe; pure and bright are the gems of impurpled richness, which adorn her. She lifteth her eyes trustfully to the Father of all, as she invoketh his holy blessing to be revealed unto you. Beautiful is the banner which she holds; on it are the words, "Forward, Victory!" She urges with eagerness of spirit that you should fight the battle of righteousness and peace. She presenteth her weapons, faith, hope, love and charity; she hath touched them with her magic wand, and they will inspire you with their influence; retain them and you shall be victorious unto the end, but release your hold—relinquish this right, and the power shall depart. March forward then and combat error and set her enslaved votaries free. She has but unwilling followers, for did she not clothe falsehood in the semblance of truth. All men would flee from her frightful visage, but she deceives them for they are still undeveloped, else could they behold her in her deformity. Go forward boldly and disrobe her of that which belongeth not to her; then shall she find herself alone and unsupported.

Fear ye not, for when ye are faint the dew of heaven shall descend upon your souls, and ye shall be made strong in the wisdom of the spheres of light. When ye famish, the heavenly manna shall descend and ye shall be revived by its holy powers.

Truth can never be fully comprehended by thee; when thou shall receive a portion of it, instead of taking the scroll and storing it away in some portion of thy habitation which thou shalt seldom enter, thou shouldst keep it before thine eyes, and reflect upon it. When we thus present thee with the scroll of wisdom, unroll it, and as thou dost endeavor to comprehend its teachings, thus shalt thou continue ever receiving, but never reaching the end thereof; for truth is a perfect circle of light emanating from the Divine Being permeating every particle of the Universe, and finding its way again into the spiritual depths of the Infinite God. Thus, in whatever step thou shalt perceive the truth, it will lead thee onward and upward toward the father of all, for its rays stream in no other direction, but ever center in the Creator of the universe; therefore, fear not to examine into all things, and if thou perceiveth truth follow it whereseover it may lead thee. For pure from the realms of light, it shall ever guide thy spirit, freeing it from the imperfections that have gathered around it during thy sojourn in the darkened valley of earth.

On these beams of truth, angels have descended to the earthly habitations of men, and breathed in their souls the love and wisdom which they have perceived during their progress, through the immortal realms of the spirit home.

Bright is the glorious career of the soul, though born amid imperfections and undevelopments, yet being immortal in its nature, partaking of the powers of immortal and Infinite Being, its course is ever onward and upward, and the ever enduring law of change gradually produces light out of darkness, and development out of undevelopment.

Its immortal faculties, ever reaching, ever grasping after infinity, lift it above the impurities with which it is surrounded, and at last casting off its physical body, with which it has hitherto been encumbered, it soars above into those lands where wisdom sheds its light unclouded by the vapors of earth. There, as it basks in the warm sunshine of the Lord Jehovah, it expands into inexpressible beauty and joy, and the interior light of the soul sheds around it a holy halo, and with radiance brighter and brighter does that halo glow as the soul expands and progresses through the spheres of eternal wisdom and love.

Seest thou the end and aim of thy existence, whether in the earth or in the spheres of superior light? ever act then in accordance with what truth stamps upon thy soul. Then shalt thy existence be one continued anthem of praise, and a ray of glory ascending even unto the throne of thy Father in heaven.

A COMMUNICATION FROM DR. THOMAS CHACE, OF PHILADELPHIA—THROUGH KATIE B. ROBINSON.

Please say to my dear wife that I see many changes are before her and the children, which will be for the best. Alleyne and I are near to her, and will endeavor to relieve her of her bodily sufferings, and to show her that much good is being done for her in that respect. I am much pleased to see that the cause of Spiritualism is marching upward and onward in the City of Philadelphia.

Alleyne and many of us are interested in your meetings and in the Lyceum. He would like to come and tell you of the progress in the Lyceums in spirit-life. I have met Mr. Sharps, and we have had a good time in talking over olden times. It is very pleasant to meet with our old friends whom we knew in earth life, and to feel that they are attached to us, and that old acquaintances are not forgotten. I am thankful that I knew something of the philosophy of Spiritualism, for it has helped me very much in spirit-life.

The many beautiful thoughts that were brought to me by my beloved wife, were a great comfort to me in life, and still more so here. I shall be obliged to you again if you will report this.

STEPHEN R. SMITH, OF PHILADELPHIA.

"I would like to say a few words, if you are willing that I should come. I want to say to my people that, as they have gained their physical freedom in this land, I hope they will work on and endeavor to gain their spiritual freedom also.

"There is much mediumistic power among the colored people, and if they would form circles, many of them would be developed and be of great use among their brethren and sisters. I would like to tell them to seek to place in responsible positions honest and noble men and women.

"I would send my friend Fredrick Douglass, my kindest respects, and ask him to be true and faithful to his mission, for he has yet to speak many truths to the people, and I see that he is often inspired.

"I feel that it is glorious to return in this way. I understand your department in the paper is to be free to all people, of all nations and colors. I am happy to come. I see that my will is being carried out in regard to the home for aged colored men and women."

Mr. Smith left a sum of money to establish such a home, and a very substantial building has been erected in West Philadelphia on a lot donated by him.

"I hope to see my people educated, and that they may have that religion which will lead them to be charitable and kind one to another and to all their fellow men. I don't care what church they belong to; if they have these feelings, they will be all right. If they will do right and live upright and honorable, all the old prejudice against color will die out, and they will come to be respected and esteemed among men, and there will be peace and love in the human family.

"I have had a happy reception here. There was no difference of feeling towards me.

"When our glorious summer came, we had a jubilee with all the rest. I am glad to see that my people have done so much to show their gratitude to this great and noble man, who was always their true, firm and steadfast friend."

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Convention.

The Northern Wisconsin Association of Spiritualists will hold their Fifth Quarterly Convention, the 26th, 27th and 28th of June, 1874, in the Union Church, at Oakfield, Wis.; T. B. Taylor and Mrs. Parry, speakers. A cordial invitation to all.

MRS. S. H. LEE, Sec'y.

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ANNUAL CONVENTION.

The Eighth Annual Convention of the Indiana State Association of Spiritualists Convened at Pence Hall, in the City of Terre Haute, on Friday, May 29th, 1874.

The presiding officers being absent, Fisher Doherty of Crawfordsville, was called to the chair.

The reading of minutes of last convention was postponed until afternoon, on account of non-arrival of delegates.

On motion of J. W. Westerfield, Jas. Hook, Thomas Atkinson, L. B. Denehie and Mary E. Westerfield were appointed a Business Committee. Convention then adjourned until 2 P. M.

AFTERNOON SESSION.

Convention assembled at 2 P. M., and was called to order by Fisher Doherty. After reading minutes of last convention, the Business Committee made report of business for the day. The convention then went into a conference meeting, in which short speeches were made by Thomas Atkinson, J. W. Westerfield, C. W. Stewart, E. G. Thomas, W. H. Ozier, Fisher Doherty, Jas. Hudson, Louisa Pence, N. W. Parker and James Hook.

On motion, the following were appointed a Committee on Resolutions: N. W. Parker, Earnest Dale Owen, Mary E. Westerfield, Allen C. Hallock and J. W. Westerfield. It was ordered that all resolutions presented, should pass through the hands of the above committee.

The following persons were appointed a Committee on Finance, to wit: Fisher Doherty, Henry Butts and Thomas Atkinson. Convention then adjourned to meet in the evening, at 8 o'clock.

EVENING SESSION.

Convention assembled at appointed time in the evening, and after music by several young ladies, C. W. Stewart gave a lecture, using as a basis, the lines of Pope:

"All partial evil is universal good;
All discord is harmony not understood."

The Business Committee reported arrangements for Saturday forenoon, after which the convention adjourned until 9 A. M. in the morning.

SATURDAY MORNING SESSION.

Convention met according to adjournment, and was called to order by the chairman of the previous day. After reading of minutes, and some preliminary business the association went into an election for officers, with the following result: President, Fisher Doherty, of Crawfordsville; vice-presidents, Thomas Atkinson, of Oxford, and Louisa Pence, of Terre Haute; secretary, J. R. Buell, of Indianapolis; treasurer, Allen C. Pence, of Terre Haute; trustees, Albert Stembach, of Evansville; James Hook, of Terre Haute and N. W. Parker, of Tipton.

The Barnes will case, was then taken up for consideration. Earnest Dale Owen proceeded to give a history of the case from the death of Robert Barnes, until the present time, and made an appeal to the association to act energetically in the matter. The following persons also made short speeches on the same subject: Henry Butts, C. W. Stewart, Allen C. Hallock, J. R. Buell and James Hook. The last named also read a letter from Addie L. Ballou (now in California) upon the same subject. On motion of James Hook, the following persons were appointed a committee to examine matters connected with the Barnes will, and report the same, viz.: N. W. Parker, Fisher Doherty, Thomas Atkinson, J. W. Westerfield and C. W. Stewart.

The treasurer made a report showing a balance of $34 55 in the treasury, on the 29th of May, 1874. The Business Committee made report of business for the balance of Saturday. After some remarks from several pertaining to the will case, convention adjourned.

AFTERNOON SESSION.

Convention assembled at 2½ P. M., and was called to order by the president elect, who addressed the convention briefly, enjoining harmony, etc.

On motion, the following persons were appointed a special committee to draft resolutions expressive of the sense of the association, on account of the decease of Bro. R. S. Tenny, viz.: James Hook, Allen C. Hallock and Allen Pence.

By request, Geo. A. Bacon (a correspondent and agent of the *Banner of Light*) made a short speech, setting forth the cause of Spiritualism. Short speeches were also made by Mr. Huddleson, J. W. Westerfield, C. W. Stewart, E. D. Owen, Fisher Doherty, Thomas Atkinson, Jas. Hook, Jas. Hudson and Henry Butts.

The committee on resolutions made the following report, which was accepted, and the committee continued.

WHEREAS, In times past, resolutions have been adopted by this association and by the different societies of Indiana, expressive of the feelings, opinions, and determinations of the Spiritualists of this State upon all the reformatory movements of the time,

Resolved, That this convention deems it unnecessary to burden the records with new resolutions, or any further declaration of principles.

After some further remarks on the Barnes will case from C. W. Stewart, Louisa Pence, Earnest Dale Owen and Allen C. Hallock, the convention adjourned until 7½ in the evening.

EVENING SESSION.

Convention was called to order by the president at the appointed time. After music by several young ladies and gentlemen, N. W. Parker gave a lecture upon the following subject: "The Past Slavery, Present Freedom and Future Equality, of the Sexes."

The Business Committee made further report, and after music by the choir, convention adjourned.

SUNDAY MORNING SESSION.

Convention assembled at 9 A. M., and was called to order as usual. After preliminary exercises, the will case was further considered, and speeches made by Louisa Pence, Fisher Doherty, and Mr. Huddleson.

Earnest D. Owen read a communication from Robert Barnes, through the mediumship of Anna Stewart, which Mr. Hallock thought to be unmistakably from Mr. Barnes. After further speeches by E. D. Owen, A. C. Hallock, Thos. Atkinson, Geo. A. Bacon, Albert Stembach and James Hook, the following resolution was adopted, viz.:

Resolved, That the trustees of this association, be, and are hereby, instructed to use all honorable means under their control to obtain a new trial in the Barnes will case, and prosecute the case to success.

A motion was adopted, that a committee of twenty-five persons be appointed to raise funds in the Barnes will case, and that the trustees be empowered to appoint said committee. The following was also adopted:

Resolved, That the committee appointed to examine matters pertaining to the Barnes will case, be instructed to devote themselves exclusively to the examination of matters connected with the action of the attorneys formerly employed by the association.

The following report of the special committee was received and adopted:

Your committee appointed to prepare some testimonial expressive of the sense of this association on the demise of our late friend and associate, Rolland S. Tenny, of the city of Evansville, an earnest and faithful co-worker, and one of the trustees of this organization, in the prime of his manhood and usefulness, passed to the spirit-land, leaving a void in the social family and business relations of life. In those qualities that make the man, Bro. Tenny was pre-eminent, his unyielding integrity, and his amiability in the social relations, endeared him to all.

Resolved, That we regret his absence in the form, from our social circle, of our now spirit brother, whose genial nature and wise counsel were ever ready to direct in harmony the deliberations of our association.

Resolved, That though absent in form, our philosophy teaches us that our brother is with us in spirit.

Resolved, That we tender the family of our absent brother, our condolence for the void in the [illegible] of husband, father and friend, but with confidence affirm, that though absent in form, our spirit friends are ever with us to guide, comfort and direct.

Resolved, That this report be spread upon our records, and published with the proceedings of this meeting, and a certified copy be sent to the family of our absent brother.

After music by the choir, the convention listened to speeches from Geo. A. Bacon and Fisher Doherty. Adjourned to meet at 2½ P. M.

AFTERNOON SESSION.

The convention assembled at the appointed time. After preliminary exercises, the report of committee to examine matters pertaining to the Barnes will case, was presented and discussed, and after some amendments, was adopted and ordered to be printed in all the Spiritualist and other papers in the United States, that can be induced to publish them.

REPORT—BARNES WILL CASE—PERFIDY IN THE RANKS OF THE LEGAL PROFESSION—THE COUNSEL EMPLOYED BY THE INDIANA STATE ASSOCIATION OF SPIRITUALISTS, TO PROBATE THE WILL, INGLORIOUSLY SELL OUT.

It will be remembered by the public, that Robert Barnes, a wealthy citizen of Evansville, Indiana, placed by will, property to the amount of $700,000 in the hands of the trustees of the Indiana State Association of Spiritualists, for the purpose of establishing a school wherein the destitute children of unsectarian parents might be educated in accordance with the provisions of the 3d section of said will, which reads as follows:

"And, whereas, I have for a long time been impressed with the importance of educating a certain portion of the poor for which in my judgment there is but little provision made, either by church or state, viz.: The poor children of parents who are destitute of means, who have no connection with church or sect of any denomination who style themselves Christian, or any secret society or fraternity, and of placing them by the early culture of their minds, and the early development of their moral principles, above the many temptations to which through poverty and ignorance they are exposed."

It is believed by the Spiritualists of Indiana, and confidently thought to be true, that while the testator was on his death bed, the will was surreptitiously obtained by an emissary of the heirs-at-law of said estate, and proceedings were instituted by the trustees of said association to probate by copy. Had the scales of justice been equally poised, the will would have been probated, but the power behind the throne, in the form of public prejudice, operating upon the minds of the jury, stifled the voice of justice, and error triumphed. The association still confident that their cause was just, and their counsel honorable men, proceeded at once to institute proceedings to obtain a new trial.

While the trustees were working in good faith, and with full confidence in the honor and integrity of their counsel, and the time for a rehearing had been set for the 30th of March, 1874, and Capt. Graham, one of the counsel for the association, went to consult the counsel for the heirs-at-law, with reference to the case, he was quietly informed that the cause would be dismissed, and to the amazement of Capt. Graham, presented him with a document signed by all the counsel for the association, by which they had abandoned the interests of the association in this vast estate for the sum of five thousand dollars, by entering into the following agreement. And in order that their perfidy may be the more apparent to the public mind, we herewith annex a copy of the agreement in full:

The Indiana State Spiritual Assoc'n and David Mackey vs Evermont C. Barnes, Elizabeth Reynolds, Wm. F. Reynolds and Samuel Orr.	In the Posey Common Pleas Court, Nov. term, 1874.

In consideration that the said defendants, Evermont Barnes and Elizabeth Reynolds, the heirs of Robert Barnes, deceased, have agreed to allow to the said David Mackey, the sum of $5000, as a claim against the estate of Robert Barnes, deceased, as, and for his costs and attorney fees, and expenses in and about the prosecution of the above-entitled cause, the said plaintiffs do hereby waive all error in said cause, and abandon and relinquish all right of appeal, and all right of review of said cause, for any reason whatsoever, and do hereby agree and promise to file no bill of exceptions in said cause. The true intent hereof being that this settlement of said cause is final, full and complete, forever.

Witness the hands of said plaintiffs this 4th day of January, 1878.

David Mackey, Blithe Hynes, Parrott & Wood, J. M. Shackleford, Hovey & Menzies, Spencer & Louden, John C. Graham.	Attorneys for the Indiana State Spiritual Assoc'n.

In justice to John C. Graham, be it known that he avers that his name was signed to the above document without his knowledge or consent, and he now repudiates the same; also, that Messrs. Spencer and Louden, and Mr. Wood, aver the same. Also, that David J. Mackey asserts that he did not understand the full purport of said agreement, when signing it.

We, the Indiana State Association of Spiritualists, submit these facts to a candid public, and demand its judgment upon the justice of our cause, and the perfidious action of our counsel. And be it known, that a committee has been appointed by the said association, to investigate and prosecute, if necessary, the action of said counsel to a finality. New counsel have been employed in this case, whose interests are identified with the cause of progress. New evidence has been obtained, and the prospects of a rehearing is again brightening, and if justice is done, the victory is ours.

In the prosecution of this case, however, vast expense has been incurred, and additional expense is inevitable. Our treasury is exhausted, but our zeal is unabated, and in view of the vast amount of good, consequent upon the successful termination of this cause, together with its value as a precedent, we appeal to the Spiritualists of the United States, and to each State organization respectively, as also to every free thinkers organization, to come to our aid pecuniarily, in this emergency.

We do not ask this as a charity, but as simple justice, to aid in the upbuilding of our common humanity.

N. W. Parker, Thomas Atkinson, C. W. Stewart.	Committee.

A resolution passed at the Sixth Annual Convention, regarding raising funds to sustain the will case, and sending the same to Allen C. Hallock of Evansville, Indiana, was retained in force.

James Hook was appointed to see to the printing of the foregoing report, and send to the various papers.

A resolution was passed giving authority to Allen C. Hallock, Henry Butts and Albert Steinbach, as committee, to incur expense in publishing the foregoing report and attach it to the already published copy of Barnes' will.

Earnest D. Owen was appointed to draw off a copy of the list of trustees of the association, in proper form, to be recorded.

John Fletcher made some general remarks pertaining to Spiritualism, and was followed by Fisher Doherty and others. Adjourned until evening.

Sunday, 7½ P. M.—Convention met and was called to order by vice-president Thomas Atkinson. After preliminary services, C. W. Stewart addressed the convention on the proposition that, "The world has been benefited by the works of the Devil."

Fisher Doherty followed in a defense of Jesus from the Bible statement, "That he ordered his followers to arm themselves with swords."

George A. Bacon also made some remarks, ending with an appeal for the *Banner of Light.*

An essay on the woman question was read by a gentleman whose name the secretary did not obtain.

C. W. Stewart, N. W. Parker and Fisher Doherty, were the only professional speakers present, and each in his turn more than pleased the convention. They seemed to vie with each other in producing their best thoughts, clothed in their best style for the occasion; but the length of this report precludes even a synopsis of their efforts.

After the usual resolutions of thanks, etc., the convention adjourned *sine die*, having been throughout, very harmonious and pleasant.

J. R. BUELL, Secretary.

Voices from the People.

NASHUA, N. H.—W. B. Cummings writes.—We have none of the Moses-Woodhullite ilk in this region; if so, they keep quite shady.

WATSEKA, ILL.—Wm. F. Miller writes.—I don't know how I could get along without the JOURNAL—it is meat and drink to the soul.

GRAFTON, VT.—D. A. B., writes.—Go on in your good work; angels will bless you. I wait anxiously every week for your paper to make its appearance with its load of good things.

ROCKLAND, ME.—Mrs. B. Sweetser writes.—The LITTLE BOUQUET is a gem of beauty,—exceedingly interesting, and in all ways instructive. Most unfeignedly, I wish you God speed.

TROY, N. Y.—L. Stone writes.—I must have the JOURNAL for it is meat and drink. My wife attends the Presbyterian Church, but she reads the JOURNAL, the most of all the papers I take, which are six weeklies and two dailies.

LINCOLN, CENTER, WIS.—C. R. Sylvester writes.—Go ahead, Brother, and may God and the good angels sustain you is my prayer, till purity shall cover the earth, and love and harmony prevail in every department of life.

CANAAN, VT.—Mrs. K. R. Brown writes.—The friends here of this new philosophy, are very much pleased with your way of dealing with that most hateful of all doctrines, "freeloveism," or Woodhullism. May the good angels help you to do the work faithfully.

GILROY, CAL.—B. H. Carter writes.—There has been a war in the Presbyterian heaven in this town, which has opened the eyes of a majority, "whereas they were once blind, they now see," that a liberal platform is an improvement, which they have adopted and formed a new society.

ONEIDA, N. Y.—Galutia Bebee writes.—When I receive the JOURNAL I devour its contents like a hungry man eating his dinner. It seems like an old and true friend. It is just what the world needs. The position it takes in regard to the Woodhull infamy, must meet the approbation of all good and virtuous people.

BROOKLYN, N. Y.—Mrs. Emelia S. Seamans writes.—Your truthful and interesting paper, the JOURNAL, has called on me every week, to strengthen my faith, that every impure element which has been attributed to our glorious gospel of Spiritualism, would be voted out. I thank you for the effort you are making in the good cause. I am with you heart and soul.

SMYRNA, MICH.—J. W. Howe writes.—When any one says, "I don't like Jones and I wouldn't take his paper if I were you," we know just what they are and did know long before the Dr. Treat exposure of the Moses-Woodhullites. Their cry has been, "O you don't understand her." No one can say that now.

ST. LAWRENCE, N. Y.—Charles V. Swartwout writes.—I have taken the JOURNAL three months and like it ever so much; indeed, it has become a necessity, and I can truly say, "Long may it wave over the land of the free and the home of the brave." What the world has been in need of is a practical religion; such a one as Jesus had who went about doing good, healing the sick and communing with spirits. Thank God and the spirits that we have such a one in true Spiritualism. The world has been ruled long enough by theory. One good thing in practice is worth a thousand in theory.

CARTERVILLE, GA.—C. W. Chase writes.—This is a beautiful country. Nature in all its grandeur is spread out for man to utilize and enjoy. With mild winters and pleasant summers, it is a delightful climate. The fields of ripening grain tell of plenty for the physical, yet we look in vain for the culture that the Spiritual demands. It was our pleasure to listen to our good Sister Torrey, of the Lone Star State. It was a rich treat after a fast of almost three years. I am proud of the firm stand true Spiritualists have taken on the moral plain, and hope that in the great future, each one can feel as well as say, "get thee behind me, Moses, and thy teachings. In Atlanta the Spiritualists are few, yet all abhor the Woodhull teachings and practice.

EAST CAMBRIDGE, ILL.—Wm. Stackhouse writes.—As a Spiritualist, I feel constrained to offer my protest against the pernicious doctrine of promiscuity between the sexes, as taught by the Woodhullites—Moses in particular. That letter of his published in the Woodhull paper excels anything that I ever read for low vulgarity and obscenity. It is couched in the most licentious language that the human brain can invent or conceive. I should think he would be ashamed to show his face to respectable people. Mr. Editor, I am truly glad that the columns of the JOURNAL are open and free for the discussion of every Spiritual minded person to declare their sentiments against all such pernicious and degrading doctrines of freeloveism, as taught and practiced by the Hulls and others. It is no part of our beautiful philosophy as taught by the angels, and a line of division will be drawn between the true Spiritualist and the licentious. When Mrs. Woodhull began to herald her freeloveism to the world, and the bold stand you took against her teachings, we thought you was a little rough on her at the time, but we see now that you were right, and as long as you labor to put down error, you will have hosts of friends.

WEST LAFAYETTE, O.—Joseph S. Burr writes.—The cause is gradually gaining ground here, though but few of us working openly, and are too poor to purchase foreign aid from lecturers, mediums, etc., etc. Most of them who pass East and West go North of us, so we were driven to the development of our home material—hold many circles here and at Coshocton, which are now quite interesting—several mediums partially developed, and with additional aid from the more experienced ones, might become bright and shining lights in the Spiritual firmament. Say to the traveling friends of Spiritualism who pass over the P. C. & St. Louis Railway, call on W. S. Wood, of Coshocton, or J. S. Burr, of West Lafayette, and they will be cordially received and entertained.

BLUE SPRINGS, NEB.—Daniel Heilig writes.—The work is going bravely on and must ultimately triumph over all ignorance and superstition. Your paper is doing a mighty work. The Dark Side of Life, and the incidents from California, (Oakland), England, etc., is of the right-kind and well adapted to open the eyes of the blind. No matter whether the manifestations originated in the region of the Diakka, or are permitted by the higher spirits, to be done by those under their supervision, it is all for the benefit of bringing life and immortality to light, and for sinking into oblivion the dark deeds of priestcraft, and all such sickly doings as those at the "Court of Jesus Christ," in Chicago not long ago. Can Presbyterians ever get ashamed of its obnoxious doctrines, and worse than dogmas? O! Presbyterianism! "when thou thinkest that thy government is complete, then thou art on the road to death."

MADISON, WIS.—J. W. Kenyon writes.—Spirit photography is one of the most convincing of all the phenomena of Spiritualism. One of the greatest of mediums for this phase, is Fisher Douherty, of Crawfordsville, Ind. While at his rooms, I received the most startling tests of any I have yet got from spirit life, and saw many of the principles of our beautiful science illustrated and demonstrated upon the plates as they came from the camera. First, it was shown to me that spirits do exist and are capable of returning to this life, by receiving a very fine picture of my dear departed sister who has been in the Spirit-world for fifteen years. Douherty has given a great deal of his time, and sunk much money to carry his gift to a state of perfection, that will benefit humanity, but in his effort, he is puzzled and perplexed at the wonderful variety of developments. Each day brings something new and strange. He sometimes thinks that the Y. M. C. A. have taken full possession of his rooms, or other Diakka are cutting up pranks with him. Notwithstanding this, however, those that the pictures are taken for, generally receive them as good tests. Very often important lessons are taught by them. Some are warned of coming dangers, others are cheered in their undertaking, while about one half of the plates have spirit pictures upon them that are recognized by the sitters.

CHATTANOOGA, TENN.—A Seeker after Truth writes.—Through the kindness of a friend who is a Spiritualist (I am not), I have been reading your RELIGIO-PHILOSOPHICAL JOURNAL, and find many things in it, that I am highly pleased with, and I can not, I must confess, see that its teachings are antagonistic to the true doctrines of the Bible, although they may be against old orthodoxy. We have often heard the wouldbe wise, in speaking of the dead, say they have gone to "that bourne from which no traveler returns." Did not Jacob see angels ascending and descending from heaven on a ladder? Did not the Witch of Endor raise Samuel from the dead? Did not the hand appear and write on the wall? Did not the graves open when Christ was crucified, and many of the dead appear to their friends in Jerusalem, to say nothing of Christ's reappearance after he was dead? Did not a man of Macedonia appear to Saint Paul and ask him to go over into his land and help them, and were not Paul and Silas cast in prison and did not the angels open the prison doors? Did not St. John on the Isle of Patmos fall down at the feet of the angel to worship him, and did not the angel plainly tell him he was his fellow servant and one of the prophets? Now in the face of all these Biblical proofs, we still find learned men and women, both in and out of the Church, say in speaking of the dead, "that they are gone to that bourne from which no traveller ever returns." As I said in the beginning, I am no Spiritualist; neither am I an Astronomer, but when I read works on Astronomy, and they tell me about the heavenly bodies, and the many changes they pass through, and if I should exclaim "humbug!" simply because it is beyond my comprehension, people would set me down as an ignoramus. But here is a science predicated on the Bible, that I am just as ignorant of as the other, and when I talk about reading its books and papers and investigating it, people cry out humbug! I should like to know something more about Spiritualism. Can not you induce some of your good mediums to pay this city a visit, and enlighten us poor folks, there being a great many in the same fix as myself.

BLUE SPRINGS, NEB.—Daniel Heilig writes.—There is a farmer living seven miles from Beatrice, Gage Co., Neb., on the south bank up the Big Blue River, whose name is Jesse Thompson. He was developed by nature as a healing medium, and has been instrumental in restoring many patients, of various complaints, to soundness of health. When all other means had failed and the last spark of hope extinguished in getting relief from earthly resources, then a happy thought consoled the suffering one, that aid might be obtained from above through Jesse Thompson the healing medium. He came, and the sick of whatever complaint, was soon restored to health. This medium has traveled thousands of miles in doing good among the afflicted, and through him hundreds have been cured. Lacking the impudence of quackery and possessing an abundance of sympathy for the afflicted, his benevolent soul refused to make demands for compensation for time, talent and labors, except what the patient or guardian chose to give; and that was little enough. During seventeen years of his benevolent services he sacrificed several thousand dollars; nevertheless, he has by economy and industry, with the aid of his wife, a most amiable and intelligent daughter of a distinguished representative (for eight years) of the State of Iowa, he (Thompson) has acquired a home of his own for himself and family. This medium gets his knowledge by intuition, handed over to him from spirit doctors. One purports to have been an Englishman, and a physician while on earth. His diagnoses are invariably correct, since his clairvoyance enables him to get a clear and true insight of the complaint; there is, therefore, no guess work in the matter, and the remedy coming not merely from a mundane graduate, but from one having graduated, in the spirit sphere from the encyclopedia of all knowledge, embracing that from above and below. That Jesse Thompson is a true clairvoyant and trance medium, and not a pretender, I have the most positive evidences, from tests given to me on several occasions.

C. H. Doty writes.—I have waited so long during this contest, so anxious at times to express my opinion, but there plenty of writers, and some of them too unthinking on both sides; but now the time for action has come. We should organize. We can no more mingle our feelings and principles with this social license policy, than we can mix oil and water. We take no comfort together. We feel as though the foundation of society and country would tremble beneath their tread if they ever acquire power enough. They say they are on the topmost round of progress, and we are holding them be the skirts to keep them back. Now, I say separate entirely in organization and let them go to the utmost extent of their progress. I think, 1st, A national organization should be purely a delegate one; 2nd, this summer is too soon for it to meet; 3d, that local societies should be formed all over the country, even where there are but few, as fast as possible; 4th, that a specified number be permitted to send a delegate, and two or more societies combine where they are too weak; 5th, the intervening time can be spent in discussion and preparation at home in our societies, and through the columns of the JOURNAL as to the best plan of action; 6th, I agree with Brother Holbrook partially in respect to free platforms, or limitations. If we cut out "the elixir" theory, we will have no more trouble I think; 7th, I like the name Spiritualist well enough, or I like the term "Harmonialist" after Bro. Babbitt's suggestion, well enough, or Liberalist, or all. We need to make a basis for community as well as for ourselves; 8th, I am willing to see some such basic motto as this: we agree, as far as we are able, to teach and practice all virtue, and to discourage all vice. 9th, If any one will not, or on fair experiment does not conform to this regulation, we declare them to be no representative of our views and practice.

BUFFALO, N. Y.—S. Day writes:—In your issue of the 16th, I noticed my name in connection with that of Austin Kent in relation to donations. Please allow me to say I am not one of that class. I claim to be a Spiritualist from principle. When I relieved poor Colchester, I was not a Spiritualist, but I did suppose there was something besides selfishness in the profession they expressed at that time, and I acted accordingly with a desire to relieve suffering humanity. I should never have made this call even, if reverses had not fallen upon me—in a great measure forced by other poor devils, claiming to be Spiritualists. All I ask now is, if there are any who feel it a duty to principle to assist in paying this, all right, if not, all right. I do not consider it as a donation to me. I need it only to make myself and family comfortable. There are those in this city who made private promises to assist, but have not done so, or even called to see me in my sickness. I write this propped up in bed, most of the time suffering the most intense pain. I get the good old JOURNAL and BANNER, and while reading them find some relief. God bless both. I am in hopes to get out again as warm weather comes on.

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L[illegible]

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In regard to the well established fact of spirtual communion, and the moral corollary to be drawn from intercommunion with the best men and women of past ages, now in spirit-life, the leading newspapers, like the *Chicago Daily Times*, *Tribune* and *Inter-Ocean* reflect the best public sentiment upon the subject. They see that the RELIGIO-PHILOSOPHICAL JOURNAL, the most independent and out-spoken journal, and by far the largest in circulation of any paper devoted to Spiritualism, unhesitatingly repudiates everything in Spiritualism that depraves the minds of its investigators, or in the least degree corrupts the morals of its devotees.

Hence we find these papers acting as a unit in denouncing the course of the would-be leaders, who advocate "social freedom," or in the least degree affiliate with them.

Of all who have sunk down deep in degradation, from a prominent position, justly or unjustly, no one has gone so low as the great *egotist*, to whom the *Daily Times* especially refers in its report of the Woodhull meeting just closed in Chicago.

He came to the surface and has been elevated to a conspicuous height through his own egotistical puffing in the late *Frontier Department* of this paper, in which he advertised himself to his heart's content for several years.

Now he has taken to circular advertising, using our mail list, which he *surreptitiously* retains in his possession, for sending his false statements and flimsy defense to our subscribers. But, like a drowning man, he grasps at a straw to save himself, and sinks in the effort to the slime below, where he flounders and goes down deeper with every struggle. His effort at the recent convention is correctly mirrored so far as it goes, by the *Chicago Daily Times'* report copied in this paper.

...contemptible in the sight of the people
...thering, that no morning paper but
... even send a reporter to take
...ng proceedings. The
... alluded to them
was the g... upon the
the *Times* wou...
notes of their disgu...
Evening Post and *Mail* brie...
agreeing with the *Times'* view
subject.

Is it not about time that the Spiritualists of Northern Illinois and other localities, call conventions utterly ignoring the *pernicious* and *infamous* doctrine of "social freedom," thereby giving encouragement for the best class of Spiritualists and investigators to attend a true spiritual meeting, where they will not be disgraced by the polluted lucubrations of the advocates of promiscuity.

Re-Elected.

The new officers of the recent Woodhullite convention in Chicago, are the same old free-and-easies re-elected.

NAMES:

O. J. HOWARD, *President*.
MRS. J. S. SEVERANCE, *Vice President*.
E. V. WILSON, *Secretary* and *Treasurer*.

The "gentle" holds the only *lucrative* office of the institution, and is highly favored for affiliating with them, by two offices—one of *honor*, the other of *profit!*

His star is in ascendant, and his popularity has doubled since the last meeting! This must be the result of his circulars. But for the use of our subscription list, his good qualities would not be so widely known. We think he is thus far indebted to us about $2,400, for its use. If he keeps on surreptitiously using it, our bill of damages, may equal his profits. Mail-lists are publisher's stock in trade—cost large sums of money, and no man has a right to infringe upon such property, any more than he would have a right to use a farmer's products without being liable to make full compensation for so doing. Can any-one doubt his popularity when he can secure two offices, when Mrs. Severance, the old free-love stager, only gets one?

Howard, doubtless secured his re-election, because he took the precaution to have his vote recorded for Mrs. Woodhull, the day after she was elected President of the American Association of Spiritualists, last Fall.

Two of them, O. J. Howard and Judge Carter, immortalized their names and made themselves eligible to honorary-life membership in all of her primary councils, by so boldly manifesting their admiration for her in placing their *clinchers* on her election "a day after the fair."

Very Bad Odor.

It is doubtful whether the worse odor arises from the Chicago river or from the mob of unwholesome Spiritualists under the leadership of Egotist V. Wilson, at Grow's Hall.—*Chicago Daily Times*, Monday, June 15th.

Perhaps those brave Moses Woodhullites who three months ago "officially" endorsed E. V. Wilson, and censured this and other papers of this city, will bring their *olfactories* to bear upon the two odors above referred to, and determine "officially" which is the sweetest, judging from their standpoint and certify accordingly, not forgeting to mention their official standing.

DR. P. B. RANDOLPH'S address is Toledo, Ohio.

MRS. M. J. WILCOXSON, is in Denver, Col. She lectured at Boulder for several months.

TWENTY FIVE CENTS pays for the RELIGIO PHILOSOPHICAL JOURNAL *for three months*, for new trial subscribers.

DR. TAYLOR'S address is Canton, Ill. He thinks of visiting Minnesota during the summer, and those desiring his services, can address him at the above-named place.

BASTIAN AND TAYLOR, the renowned mediums, are temporarily sojourning at Syracuse, N. Y. They left behind them a host of warm friends in Chicago.

DR. J. K. BAILEY has been lecturing at Chatsworth and Maquon, Ill., to appreciative audiences. He will attend the Sturgis, Mich., Convention.

B. F. UNDERWOOD is taking a vacation this Summer, rusticating most of the time in New England. He will return West next Fall. Societies or parties desiring his services next season, should address him early at the INVESTIGATOR office, Boston.

N. FRANK WHITE, one of the most popular speakers in the field, will receive applications from societies east, west, north and south, for the next season, commencing with October 1st. He desires early application, so that he can arrange his future course of travel. His address, through June, is Stafford, Ct., where he is now speaking, and at New Haven, Ct., during July.

SEE to it that mistakes are promptly corrected. The immense number of new subscribers that are coming in for the JOURNAL, necessarily multiplies the liabilities for mistakes. As soon as a mistake is obvious to any patron, he or she should make it known, that it may be promptly corrected. One, penny postal card, will set the matter all right.

Spiritual Meeting.

The Spiritualists of Coopersville, and vicinity, Mich., will hold a two days' Grove Meeting, on Saturday and Sunday, the 4th and 5th days of July, at Coopersville. Mrs. E. A. Blair, spirit-artist, and good speakers are expected to be in attendance. A cordial invitation is extended to all who may wish to join us and have a good time. Come one! Come all! Strangers from a distance will be provided for as far as possible.

R. PLATT, Sec'y.

Grove Meeting.

There will be a Basket Picnic and Grove Meeting at Denver (Jefferson City), Bremer Co., Iowa, of Liberalists and Spiritualists, commencing Friday, July 10th, 1874, at 2 o'clock, P. M., and holding over the following Sunday.

The following speakers are expected to be present and take part in the exercises, viz:—George L. Henderson, (Materialist), of Leroy, Minn.; R. G. Eccles, of Kansas City, Mo.; and Mrs. H. Morse and Dr. C. P. Sanford, State
...naries for the I. S. A. of Spiritualists.
...ood time is anticipated, and every-
Friends are expected in part,
...lves as the notice infers.
...ity will open their
...in their power
...a distance.
COM.

Mis...
A genera...
body is invite...
to provide for them...
The friends in the vic...
houses and render every effor...
to entertain all who may come fro...
PER ORDER.

LITTLE BOUQUET.

Contents for July, 1874.

Bernard Wilson, by Henry T. Child; The Young Mimics (Illust.), by Malcolm Taylor; She Kissed the Dead, by Homer Greene; Little Things, by Mrs. F. O. Hyzer; Mediumship of a Baby; The Poor in Heaven; The Prisoner's Dream; The Wail of a Lost Spirit; A Little's One's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurta De Force Cluff; Remarkable Little Boy; A Picture, by Elizabeth Akers Allen; I Did Not Do All I Could Do for Him; Laughing Children; The American Bison (Illustrated); How a Submarine Diver Works; Shall My Boy Strike Back? by Eleanor Kirk; How to Govern and Train Children; Natural Artist in Virginia, by Hans Ruppel; Where is God? by Mrs. A. H. Adams; Anecdotes of Birds; Shew-Bread; Do Fishes Think? Childhood in Japan; A Fable; "I Choose that Color;" Editorial Department; What is Force? The Rearing of Children.

This is a most excellent number of this charming magazine. Terms, $1.50 per year, single number 15 cents. Address LITTLE

Business Notices.

WE have received notice from a postmaster—seems to be C. S. Thurbar,—to stop JOURNAL sent Evaline Nichols. He does not give town or State.

A GRAND PIC NIC.—Our friends in the vicinity of New York, will be interested in the advertisement, headed a grand Pic-Nic.

JOS. SEWELL, of Ogden, please give the name of your State, and we will then attend to your wants.

SAXE HOLM'S New Story—"The Four-Leaved Clover," in *Scribner*, (to be completed in the July No.), is a Love Story, the scene of which is laid in Chicago; it introduces some very pretty scenes in the German life of that German-American city.

BRET HARTE will have a story for children in *St. Nicholas* for July, entitled "Baby Sylvester," and of course, there will be a great deal of curiosity to see how he will acquit himself in this new field of literature. "Baby Sylvester" was the pet of a mining camp;—no woman within forty miles. The story is illustrated by W. L. Sheppard and J. C. Beard.

PHOTOGRAPHS OF SPIRIT PAINTINGS, by Wella and Pet Anderson can not be supplied from this office at present—owing to the inability of Mr. Winchester to keep us supplied. We hope the delay will be short.

BANNER OF LIGHT for sale at the office of this paper. tf

BABBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, $1 00.

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